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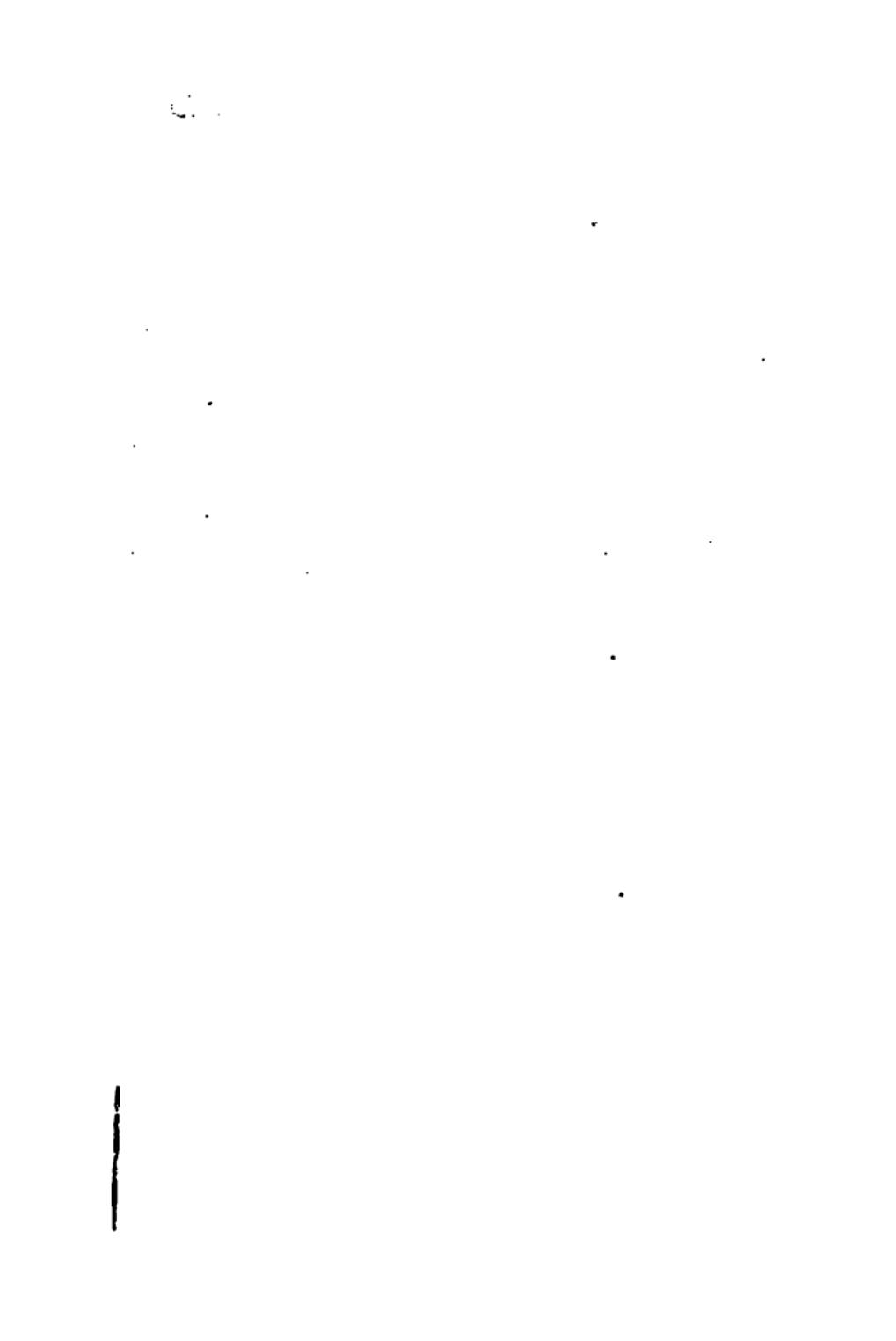
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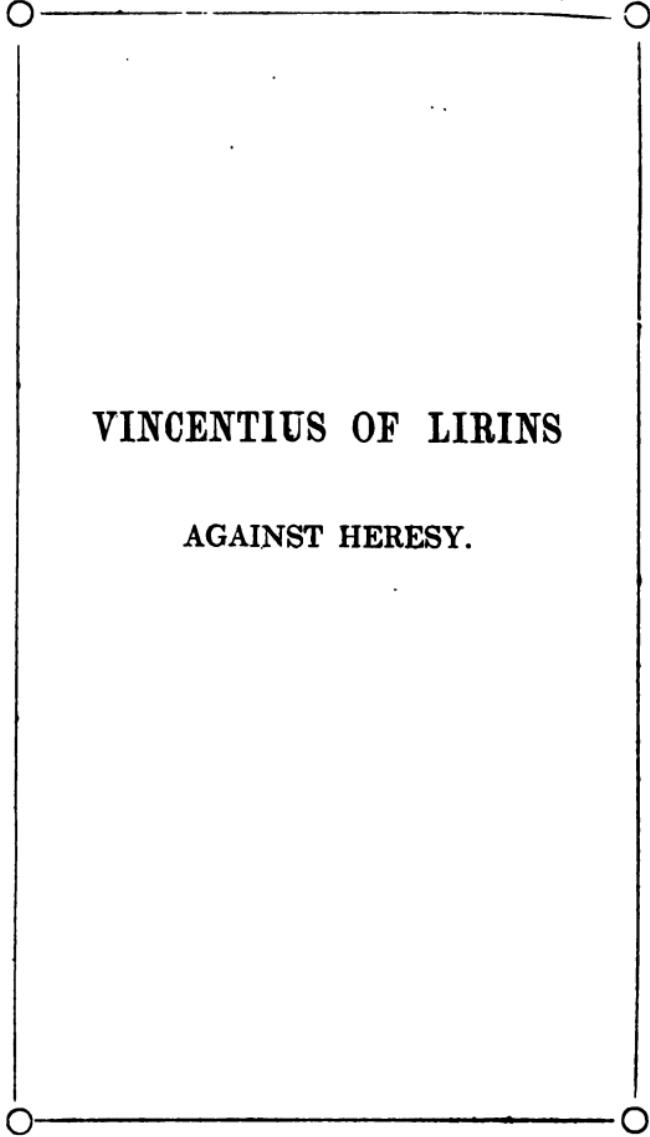




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VINCENTIUS OF LIRINS

AGAINST HERESY.

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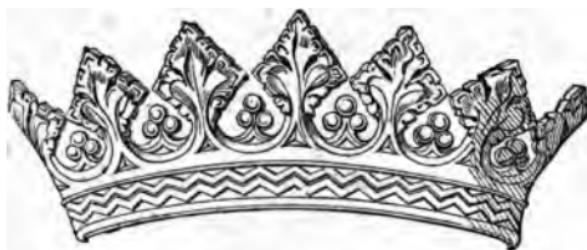


OXFORD:
JOHN HENRY PARKER.

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GENNADIUS OF MARSEILLES,

In his Catalogue of Illustrious Men.

“VINCENTIUS, by birth a Gaul, a Presbyter, in a monastery in the island of Lirins, a man learned in the holy Scriptures, and well instructed in the knowledge of the doctrines of the Church, with a view to overthrow the sects of the heretics, composed in elegant and clear language a very powerful dissertation, which, concealing his own name, he entitled, PEREGRINUS AGAINST HERETICS. Of this work having lost the greater part of the second book, (the

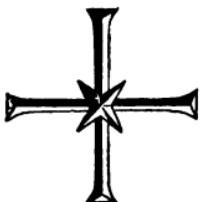
manuscript of which was stolen,) he recapitulated its substance in a few words, and attached it to the first, and put them forth as one book^a. He died in the reign of Theodosius and Valentinian."

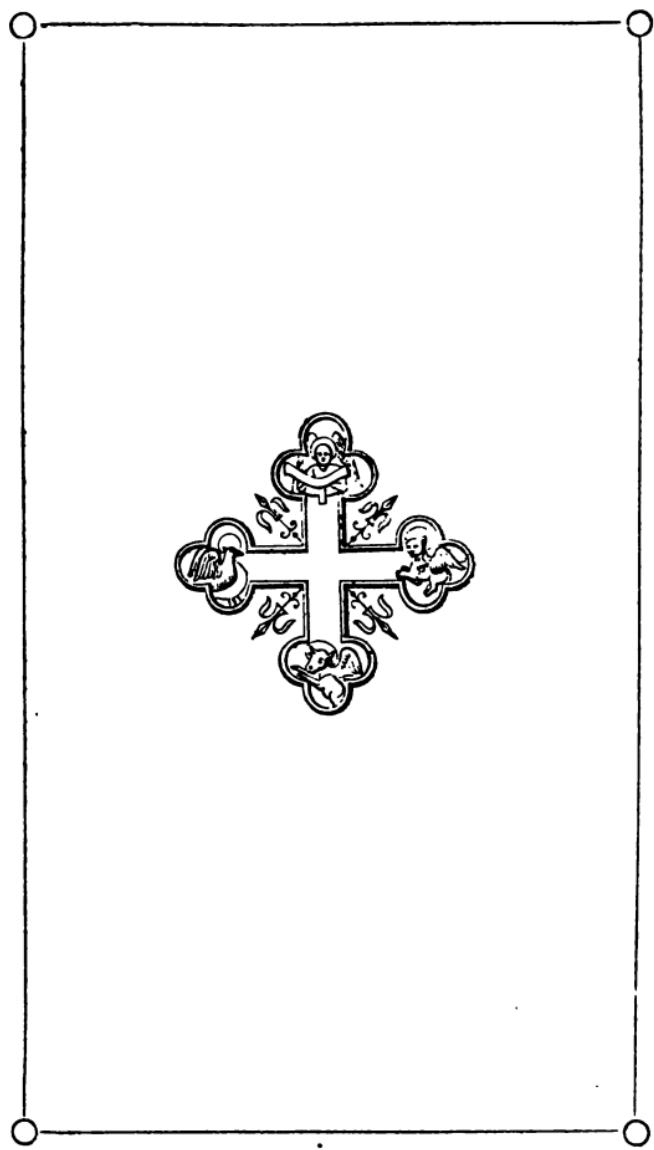
The present translation is a revision of one published in 1651, and preserved in the Bodleian. (8vo. D. 261. Linc.) It has in parts been altered considerably, with the intention of bringing it nearer to the original. The extract from Bishop Beveridge has been placed in the commencement, instead of in its order in the Appendix, as forming a suitable introduction to the argument of Vincentius.

Many of the extracts are given (more or less at length) in Bishop Jebb's "*Peculiar Character of the Church of England*, as distinguished both from other branches of the Reformation, and from the modern

^a A. D. 434.

Church of Rome;" printed as an Appendix to his volume of Occasional Sermons, and reprinted in his "Pastoral Instructions."





■



BISHOP BEVERIDGE.

Translated from Preface to *Codex Canonum Ecclesiae Primitivæ vindicatus ac illustratus*, Autore Gulielmo Beveregio, *Ecclesiae Anglicanæ Presbytero*. Lond. 1678. [Reprinted in vol. ii. of Cotelerius' edition of the *Apostolic Fathers*.]

To such a degree of temerity has this our senseless age advanced, that there is scarcely any thing in Christianity itself which is not either called into doubt in private, or made matter of controversy in public. So much so, that even those doctrines and rites which, during many ages back, and from the very beginnings of the Church, have every where been received, at last in these our days come into hazard, and are assailed, just as if we were the first Christians, and all our ancestors had

assumed and borne the mere name of Christ, and nothing more; or, at least, as if all had been constantly involved in the gravest errors, whoever before this time embraced the faith made known in the Gospel. Forsooth in these full late times, it seems new lights are boasted of, new and greater gifts of the Holy Spirit are pretended: and therefore new forms of believing, new forms of praying, new forms of preaching, new forms in the use of all ecclesiastical administrations, are daily framed and commonly adopted. And, what is most absurd, nothing now is esteemed of before novelty itself, but the newer any thing is, so much the greater number and the more does it please, and the more anxiously is it defended. Hence these tears, hence so many horrible schisms in the Church! For whilst individuals, indulging, beyond what is meet, their abilities, or rather their own wanton fancies, devote themselves to the introduction of novelties into religion, the whole body, through the infinite diversity of opinions, comes to be rent into contrary schools and factions.

II. But if we will only even now recollect ourselves, and weigh things with that temperate and fair spirit which is right, it will at once be clear, that we, who now inhabit this and other countries around, are not either the first or the only worshippers of Christ, but only a small part of that great body, whose head is Christ: inasmuch as that body, by the exceeding mercy of God, hath been spread abroad into all parts of the earth, and that, from the very times of the Apostles; so that there is no age, and scarcely any country, in which there have not been very many who, by the faith which we profess, have attained unto Heaven. According to this view, if we attentively survey this vast body of all Christians of every age, which is commonly called the *Catholic* or *Universal Church*, as constituted every where and always, we shall find in it certain, fixed, and, as it were, common principles, which run through the whole, and connect all its parts both with each other and with the Head. The first of these, and that from which the rest arise, is, *that Holy Scripture, or the*

Old and New Testament, is divinely inspired. In this, all Christians every where agree, and have always agreed; and therefore he who denies it, is pronounced unworthy of their fellowship and of their name. Still further, this holy Scripture, although in these precepts, which are absolutely necessary for every man's salvation, it be most clear and evident to all, yet, as to what respects doctrine and external discipline of the Church, it is not, from its very depth, received by all in one and the same sense, but "the divine sayings of this same Scripture are by one man interpreted in one way, and by another in another; so that it would seem to admit almost as many meanings as there are men," as formerly *Vincent of Lirins* observed, and as is more than sufficiently proved from the case of heretics and schismatics, inasmuch as, among them, every individual elicits his own erroneous opinions and practices out of the holy Scriptures interpreted after his own manner. In things therefore of this nature, if we would be secured from error and falling, first of all, beyond all doubt, we must beware

that we do not over-pertinaciously adhere to the private opinions and conjectures of ourselves and others, but do rather carefully examine, what the ancient Church, or, at least, the great majority of Christians, have held in these matters, and must acquiesce in that decision which has obtained the consent of Christians in all ages. For as, according to Cicero, on every subject, "the consent of all men is the voice of nature," so also in things of this sort, the consent of all Christians may be deservedly accounted the voice of the Gospel. But there are many things which, although they are not read in express and definite terms in the holy Scriptures, are yet by the common consent of all Christians drawn out of these Scriptures. For example; "that there are in the ever-blessed Trinity three distinct Persons to be worshipped, the Father, the Son, and the Holy Ghost, and that these are, each of them, truly God, and yet that there is but one God; that Christ is God and man, *θεάνθρωπος*, truly God and truly man, in one and the same person." These and such

like, although they are not, either in the Old or New Testament, declared in so many words and syllables, yet have they, as founded on both, ever been agreed on by all Christians, certain few heretics only excepted, of whom no more account is to be had in religion, than of monsters in nature. So also, "that infants are to receive the ablution of holy Baptism, and that sponsors are to be used for that Sacra-ment. That the Lord's day, or the first day in every week, is to be religiously observed as a festival. That our Lord's passion, resurrec-tion, and ascension into Heaven, as also the coming of the Holy Ghost, are to be com-memorated every year. That the Church is every where to be administered by Bishops, distin-guished from Presbyters, and set over them." These and others of this sort are no where in the sacred Scriptures enjoined directly and by name, yet have they notwithstanding, during fourteen hundred years from the Apostles, been every where received into public use of the Church; nor can there be found any Church during that period not agreeing to

these things. So that there have been, as it were, certain *common notions* from the beginning implanted in the minds of all Christians, not so much from any particular passages of holy Scripture, as from all; from the general scope and tenor of the whole Gospel; from the very nature and purpose of the religion therein established; and, finally, from the constant tradition of the Apostles, who, together with the faith, propagated ecclesiastical rites of this sort, and, if I may so speak, general interpretations of the Gospel. For on any other supposition it would be incredible, or even impossible, that they should have been received with so unanimous a consent every where, always, and by all.

III. From these premises, it is clear at the first glance what will follow. For seeing that no one doubts but that more confidence is to be placed in the whole body than in individual Christians, and more in the Universal Church than in any particular Churches whatsoever: seeing also that there are very many points in which the Universal Church during many ages

after the Apostles' agreed : seeing, finally, that this consent of the Universal Church is the surest interpretation of holy Scripture on those points on which it may be had: it hence most clearly follows, of what and how great use the ancient Fathers, and other writers of all ages of the Church, must be, and how necessary to be consulted by them, who, in the prosecution of ecclesiastical controversies, have at heart either their own salvation, or the peace of the Church. For, were there no commentaries of the ancient Church, no acts of councils, no monuments of ecclesiastical history, extant at this day, in how great darkness should we be involved respecting our very religion itself? How easy would it be for any subtle heretic, or even for any the most flagitious impostor, under the mask of piety, to deceive the generality, and to lead them into the most pernicious errors of every description? Who could then convict the Church of Rome, or any other even the most corrupt Communion, of fault or error, in those particulars which are not expressly prohibited in holy Scripture? For

whence could it be proved, whether those things which are in use in that Church had, or had not, been handed down from the very Apostles, and approved by the consent of the Universal Church? Finally, how many and how great disadvantages of every kind would arise hence? But there is no reason that we should occupy our time in the enumeration of these things, seeing that amidst so many and so great confusions of empires, convulsions of particular Churches, and perturbation of all human affairs, it hath been so ordered by the most wise and merciful providence of Almighty God, that from the very times of the Apostles even unto these our own times, there is no age whose ecclesiastical memorials are not preserved to us. From which memorials accordingly we are enabled to conceive a perfect idea of the Universal Church, and to feel assured and certain, what has through all ages been admitted and what rejected; what rites and doctrines have prevailed, what heresies and schisms have been disapproved and condemned. Finally, from these and these alone we may see, on

what points of doctrine and discipline agreement hath ever prevailed among all Churches, and on what again controversy hath existed between them, and consequently what is more, and what less, necessary to be believed and observed. For whatever is to be said of other things, those things at any rate in which all Churches every where have agreed, cannot but be most certain, and necessary, even at this very time, to be retained of all.

IV. This consent however, be it remembered, of which we are speaking, of the Universal Church, on any articles of faith or ecclesiastical rites, is not to be sought from one or two writers, much less from any one or two passages in any particular writer, apart from the rest, but from all combined, or at least from the greatest part of those, who, in all ages of the Church, (and especially the earlier,) were the authors of any written works, in which they treated on these subjects. For in all societies, such as is the Church, the majority takes place of the minority, and has the same right as the whole. The words of the

civil law are, "What is done by the majority of the court, is accounted the same as if done by all." Nay, this is one of the ordinary rules of that law, "That is ascribed to the whole which is publicly done by the majority." That therefore which is by the majority either appointed or affirmed, that is rightly to be considered the act of the Universal Church; much more that which is confirmed by the united testimonies of all, or nearly all. To which class very many things in ecclesiastical matters may easily be reduced. For although we have not the express opinions of every individual Christian, through all ages, handed down to us, yet we possess what is to the same effect. For, first, when we speak of the consent of the Universal Church, it is not necessary that we regard the opinions of the people also, or laity. For they have never been admitted to deliver their judgment on the doctrine or discipline of the Church, in that it was presumed that in all things they, as is right, followed, not led, the opinions of their pastors. And besides, seeing that the people were anciently wont to vote in

the election of their own bishops, and to give their testimony concerning those to be elected; by that very act they shewed openly enough that they agreed to their doctrine and discipline: so that whatever might be the opinion of any one Bishop, the people over whom he presided might fairly be held to be guided by the same. In consequence, that this consent of the Church is to be sought not from the people, but from their Bishops, from the teachers and priests, *Vincent of Lirins* formerly rightly observed: “Consent also in like manner we shall arrive at,” says he, “if in this very antiquity we follow the definitions and expressed opinions of all, or, at any rate, of nearly all, the priests and teachers.” And indeed this position, namely, “that the consent of the Universal Church is to be sought not from the people, but from the bishops and clergy,” is one of those very many points in which we have the Universal Church itself agreeing; seeing that when about to discuss ecclesiastical matters, she hath rarely suffered the people to be present, never to deliver an

opinion, or to vote. For neither, in all the councils which have ever been held on matters of that sort, do we read, that any one from among the people set his name to the decrees. But in each age the common affairs of the Church were transacted by bishops alone in council assembled, with, occasionally, certain presbyters, holding the places of their respective bishops. Which councils, if held in any one province, represented that *provincial* Church alone; but if attended by all conjointly, or by the majority of them, they then represented the *Universal Church*. “By which” (councils,) as Tertullian says, “both such points as are of a deeper character are discussed in common, and the very assembly, as representing the whole Christian name, is held in great reverence.” But councils of this sort, as well *provincial*, held by particular provinces, as *Universal*, held (as the origin of their name declares) by the Universal Church, are even now extant, with many of their acts and decrees. There are extant also very many commentaries of individual bishops and pres-

byters, not indeed of all, but yet of those who, in each age, were most learned, and best acquainted with the doctrines and rites of the Church. From all of which, we are able most clearly to see (if any other thing) the common opinions both of all, and each of, the Churches, and so to collect most assuredly what we are to hold on these points. For although we grant it to be doubtful whether others, who either were not authors, or whose writings are not now in existence, may not perchance have held otherwise, yet since that is not capable of proof, and not to be capable of proof, in causes of this sort, is manifestly the same as not to exist; whatever all, or the majority of those, whose genuine works have been left us, taught, as it were in common, that is without any doubt, to be held for the common and constant doctrine of the Universal Church. Especially when the Universal Church also has itself fully enough testified her agreement to that doctrine, which is preserved in the ancient writings of Councils and Fathers, from this fact, that, the providence of God so ordering,

she hath preserved to us those writings in which that doctrine is contained, the writings of others, who held otherwise, having in the mean time been buried in so deep oblivion, that scarcely have their names been transmitted to posterity. From all which things, as briefly and summarily premised, we may rightly conclude, that all, both separate works of individual Fathers, and acts and monuments of Synods, as well provincial as universal, which exist at this day, are, in the first place, of this very great and remarkable use to us; that from them we may consider it made out with certainty, what the Universal Church hath ever believed, and openly taught, on necessary articles of faith and rites ecclesiastical, and therefore what is to be ever believed and taught in the Church. For no one can doubt, but that it is both most safe, and supremely necessary in all things, as far as is possible, religiously to walk in the steps of the faith and customs of the Universal Church.

V. But perhaps some one may say, "that the Fathers, both separately as individuals, and

many of them conjointly, erred in various points of religion; and that they at times disagree among themselves, and that indeed, sometimes, on matters of great moment." These objections, I confess, against the ancient Fathers of the Church, and their authority in the settlement of ecclesiastical controversies, have been of late introduced. But whether they be true or false, is a point which we need not now discuss. For, even if we grant them true to the fullest extent, yet can no argument be drawn from them against our judgment concerning the *right use of the Fathers*. Inasmuch as we are speaking of the Fathers, not as individuals taken separately, but as taken all conjointly. And therefore how many errors soever may have been detected in one or more, and how much soever in some things, possibly, of great moment, they may even disagree with one another, or at least may appear to disagree, yet our position remains firm enough and stable, since there are certainly, after allowance made for them, many things, on which an agreement prevails among all the Fathers universally, and

very many, to which a majority of them have given their united assent. But all the dissensions which have been raised among them on certain subjects, take nothing from their supreme authority on those points in which they agree, but rather in an eminent degree confirm it. For the fact, that in other things they have differed, most plainly manifests, that those things, on which they have agreed, they have handed down, not from any compact or agreement, not from any party formed, not from any communication of design, nor, finally, from their own private opinions, but naked and unadulterated, as derived from the common and general interpretation and tradition of the Universal Church. And, indeed, although on certain less necessary points, as well of faith as of discipline, the ancient Fathers do in some little degree differ one from another, yet that very many things have been received with the fullest agreement by all, is so clear, that we may judge of it with our own eyes. For there are many things which we see have been defined by the Universal Church in councils

aid of God first constituted, and by His pity still preserved, is the perfect image and representation.

VII. But, that we digress no further from our proposed object, when we are speaking of the *Universal Church*, and its agreement, without any doubt, regard is to be had especially to the *Primitive Church*: inasmuch as, although it be only a part of the whole, yet is it universally agreed that it was the more pure and genuine part. For the same hath happened to the Church, which hath happened to each several commonwealth, namely, that, ancient customs passing by degrees into disuse, new institutions are devised by the wanton imaginations of men's minds, which very fault is above all other to be eschewed in religion. For it is agreed among all Christians, that the Apostolic Church as constituted by the Apostles of our Lord in person, under the guidance of Divine inspiration, and by them whilst yet living administered, was of all Churches the purest and most perfect. Furthermore nothing seems more at variance with the common faith of

Christians than that the doctrine or discipline instituted by the Apostles, should have been corrupted or any way changed by their immediate successors. For all confess, that the Apostles were most faithful men, and of consequence willed to ordain none as their successors, except those whose faith and integrity was fully approved by themselves personally. Therefore the first successors of the Apostles doubtless kept inviolate and uncorrupted the Church, whose government had been entrusted to them; and in like manner handed it down to their own successors, and these again to others, and so on; insomuch that there can exist no doubt, but that at least during two or three ages from the Apostles, the Church flourished in her primitive vigour, and, so to say, in her virgin estate, that is, in the same condition in which she had been left by the Apostles themselves; except that from time to time new heresies burst forth even in those days, by which the Church was indeed harassed, but in no way corrupted; that is to say, no more than the Church, strictly Apo-

stolic, was perverted by those errors, which arose whilst the Apostles were yet living. For they had scarcely time to arise, before they were rejected by the Catholic Church. Which things therefore notwithstanding, the Universal Church which followed ever held that *Primitive* Church to be most pure, and, in refuting all heresies which afterwards arose, appealed to her as the rule of other Churches. For if any one endeavoured to bring any thing new into the doctrine or discipline of the Church, those Fathers who opposed themselves to him, whether individually or assembled together in a body, sought their arguments, as out of the holy Scriptures, so also out of the doctrines and traditions of the Church of the first ages. For this is observable in nearly all acts of councils, and commentaries of individual Fathers, wherever, that is, ecclesiastical controversies are discussed. And indeed nothing still is more rational, nothing certainly more desirable, than that all particular Churches at this day, wherever constituted, were reformed after the model of the Primitive Church. For

this measure would immediately cast forth whatever corruptions have crept in during later ages, and would restore to their original vigour, on the other hand, all things which are required for the true constitution of a Christian Church.







VINCENTIUS LIRINENSIS

FOR THE

ANTIQUITY AND UNIVERSALITY

OF THE

CATHOLIC FAITH

AGAINST THE

PROFANE NOVELTIES OF ALL HERETICS.





VINCENTIUS LIRINENSIS

FOR

THE ANTIQUITY AND UNIVERSALITY OF THE
CATHOLIC FAITH AGAINST THE PROFANE
NOVELTIES OF ALL HERETICS.

CHAP. I.

INTRODUCTION. OCCASION OF THE WORK.

SCRIPTURE saying and warning us in this sort: "Ask thy Fathers and they shall tell thee, thy elders and they shall report unto thee^a." And again, "Accommodate thy ears to the words of wise men^b." Likewise, "My son, forget not these speeches, but let thy heart keep my

^a Deut. iii. 2.

^b Prov. xxii. 17.

words^{c.}” It seemeth unto me, Peregrinus, a stranger of this world, and the least of all God’s servants, that it will by His gracious help be a matter of no small profit to set down in writing what I have of holy fathers faithfully received, being a thing very necessary at any rate for mine own infirmity, having always thereby in readiness that, by daily reading whereof I may refresh my weak memory. Unto which labour not only the profit to be reaped by the work, but also the very consideration of the time, and opportunity of the place, moves and invites me: the time, because reason it is, that seeing it consumeth and bereaveth us of all human and earthly things, we should also take out of it something which may avail us to life everlasting: especially seeing the terrible judgment of God, which we expect, drawing near upon us, doth seri-

^c Prov. iii. 1.

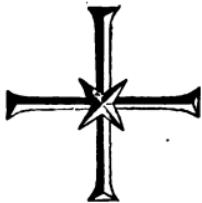
ously invite and provoke us to increase our studies and exercises in religion, and the fraudulent dealing of new heretics needeth much our care and attention. The place, because having forsaken the company and troubles of cities, I have chosen a solitary abbey in a remote village for mine abiding, where I may without any great distraction of mind put in practice that which is sung in the Psalm^c, “Be still, and see that I am God.” With which reasons also accordeth the purpose, end, and resolution of my whole state of life, in that I have by the help of Christ, after long and divers storms endured in the wars of this world, shrouded myself in the harbour of a religious life, (a most secure port for all that resort to it,) where, contemning the blasts of vanity and pride, I may appease God with the sacrifice of Christian humility, and so escape not

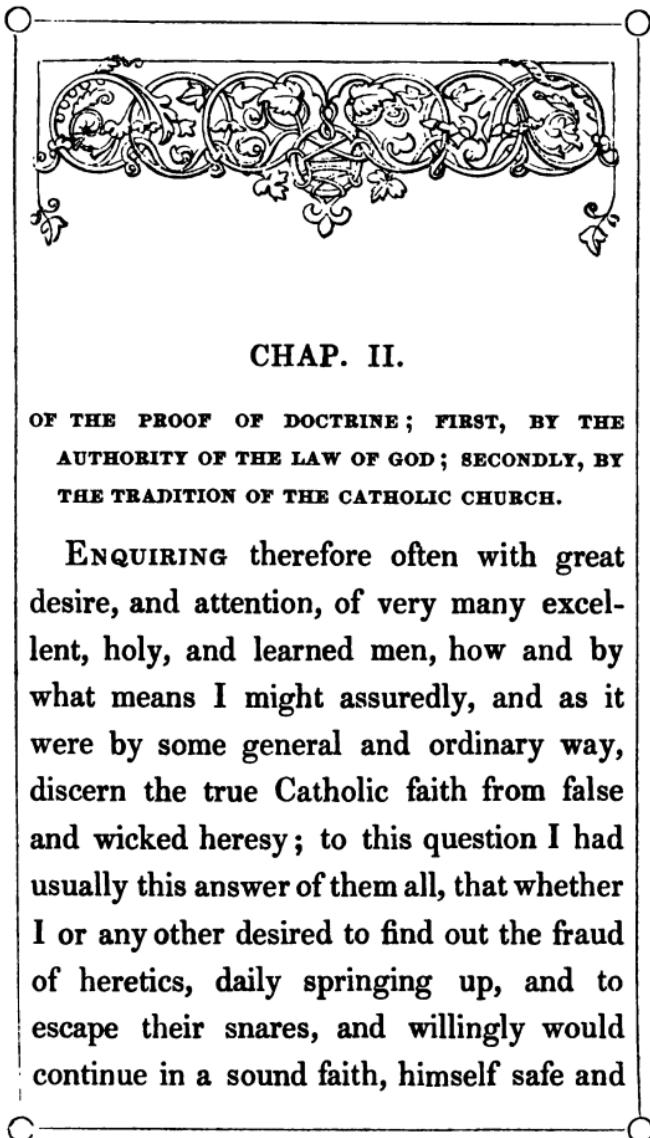
^d Psalm xlvi. 10.

only the shipwreck of this present life, but also the fire of the next.

But now in the name of God will I set upon that which I have taken in hand, that is, to set down in writing such things as our forefathers have delivered and committed to our charge, using herein rather the fidelity of a reporter, than the presumption of an author; meaning yet to keep this rule in my writing, not copiously to lay forth all, but briefly to handle each necessary point, neither that in fine and exact words, but in easy and common speech, in such sort that most things may seem rather pointed at than declared. Let them write delicately and pen curiously, which, trusting either unto wit or moved with respect of duty, enterprise any such action; but for me it is sufficient, that for helping my memory, or rather forgetfulness, I have gathered together this Commonitory, which

notwithstanding by God's grace, I will daily endeavour by little and little (calling to mind such things as in times past I have learned) to correct and make more perfect. And this have I thought good to forewarn, that if haply this work of mine passing forth, fall into the hands of Saints, they do not overhastily reprehend in it that which they understand present promise to undertake with future correction better to polish and mend.





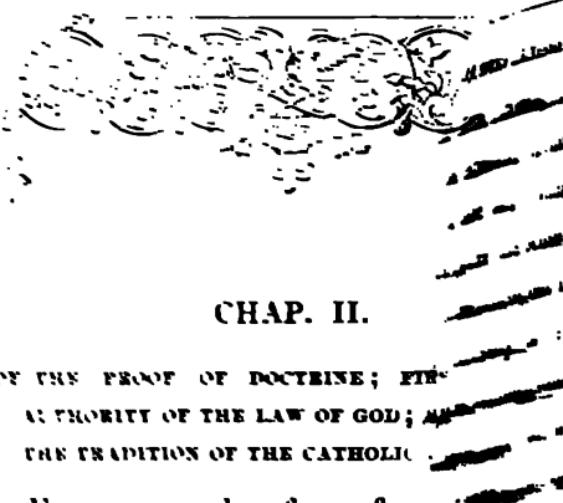
CHAP. II.

OF THE PROOF OF DOCTRINE; FIRST, BY THE AUTHORITY OF THE LAW OF GOD; SECONDLY, BY THE TRADITION OF THE CATHOLIC CHURCH.

ENQUIRING therefore often with great desire, and attention, of very many excellent, holy, and learned men, how and by what means I might assuredly, and as it were by some general and ordinary way, discern the true Catholic faith from false and wicked heresy; to this question I had usually this answer of them all, that whether I or any other desired to find out the fraud of heretics, daily springing up, and to escape their snares, and willingly would continue in a sound faith, himself safe and

sound, that he ought two manner of ways by God's assistance to defend and preserve his faith ; that is, *first, by the authority of the law of God ; secondly, by the tradition of the Catholic Church.*

Here some man, perhaps, may ask, seeing the Canon of the Scripture is perfect, and most abundantly of itself sufficient for all things, what need we join unto it the authority of the Church's understanding and interpretation ? The reason is this, because the Scripture being of itself so deep and profound, all men do not understand it in one and the same sense, but divers men diversely, this man and that man, this way and that way, expound and interpret the sayings thereof, so that to one's thinking, so many men, so many opinions almost may be gathered out of them : for Novatian expoundeth it one way, Photinus another, Sabellius after this sort, Donatus

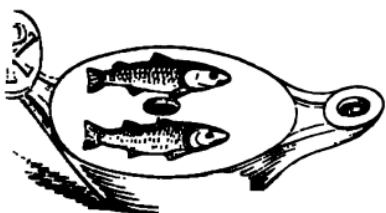


CHAP. II.

OF THE PROOF OF DOCTRINE; THE
AUTHORITY OF THE LAW OF GOD; AND
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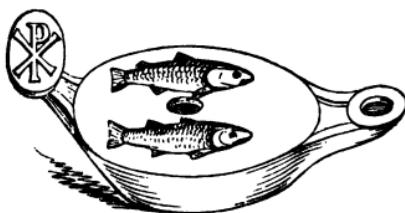
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s of all, or at any rate almost
ests and Doctors together.



after that; Arius, Eunomius, Macedonius will have this exposition; Apollinaris and Priscillian will have that; Jovinian, Pelagius, Celestius, gather this sense; and, to conclude, Nestorius findeth out that: and therefore very necessary it is for the avoiding of so great windings and turnings of errors so various, that the line of expounding the Prophets and Apostles be directed and drawn, according to the rule of the Ecclesiastical and Catholic sense.

Again, within the Catholic Church itself we are greatly to consider, that we hold that, which hath been believed *every where, always, and of all men*: for that is truly and properly *Catholic* (as the very force and nature of the word doth declare, which comprehendeth all things in general after an universal manner). And that shall we do if we follow *universality, antiquity, consent*. Universality shall we follow thus, if we

profess that one faith to be true, which the whole Church throughout the world acknowledgeth and confesseth. Antiquity shall we follow, if we part not any whit from those senses which it is plain that our holy elders and fathers generally held. Consent shall we likewise follow, if in this very antiquity itself we hold the definitions and opinions of all, or at any rate almost all, the Priests and Doctors together.





CHAP. III.

OF UNIVERSALITY, ANTIQUITY, CONSENT.

WHAT then shall a Catholic Christian do, if some small part of the Church cut itself off from the communion of the universal faith? What else but prefer the health of the whole body before the pestiferous and corrupt member? What if some new infection goeth about to corrupt not in this case only a little part, but the whole Church? Then likewise shall he regard, and be sure to cleave unto, antiquity, which can now no more be seduced by any crafty novelty. What if in antiquity itself, and amongst the ancient Fathers, be found some error of two or three men; or haply of

some one city or province? Then shall he diligently take heed that he prefer the universal decrees and determinations of an ancient General Council, if such there be, before the temerity or folly of a few. What if some such case happen where no such thing can be found? Then shall he labour, by conferring and laying them together amongst themselves, to refer to and consult the ancient Fathers' opinions, not of all, but of those only which, living at divers times, and sundry places, yet continuing in the communion and faith of one Catholic Church, were approved masters and guides to be followed; and whatsoever he perceiveth, not one or two, but all jointly with one consent, plainly, usually, constantly to have holden, written, and taught; let him know that this without scruple or doubt himself likewise ought to believe.



CHAP. IV.

OF THE PROOF FROM UNIVERSALITY AGAINST DONATUS; FROM ANTIQUITY AGAINST ARIUS.

BUT for more perspicuity and light of that which hath been said, each part is to be made clear with several examples, and somewhat more at large to be amplified, lest in striving for extreme brevity, weighty matters be hurried over in hasty speech.

When in the time of Donatus, of whom came the Donatists, a great part of Africa fell headlong into his furious error, and, unmindful of her name, religion, and profession, preferred the sacrilegious temerity

of one man, before the Church of Christ ; then all those of Africa which detested that profane schism, and united themselves to all the Churches of the world, they only amongst them all could be safe within the sanctuaries of the Catholic Faith, leaving certainly a notable example to their posterity, how ever after, by good custom, the sound doctrine of all men ought to be preferred before the madness of one or a few.

Likewise when the poison of the Arians had now infected not a little part, but well nigh the whole world, in such sort, that (almost all the Bishops of the Latin tongue deceived, partly by force, partly by fraud) men's minds were covered as it were with a mist, what especially in so great a confusion was to be followed ; then whosoever was truly a lover and a follower of Christ, by preferring ancient faith before new error, was untouched with any spot of that infection. The

danger of which time doth more than abundantly shew, what calamity entereth in, when a novel doctrine is admitted. For as much as at that time not only small matters, but things of the greatest importance, were undermined. For not only alliance, kindred, friends, families, but also cities, commonwealths, provinces, countries, yea and at length the whole Roman Empire, was shaken and moved from its foundations. For when this profane novelty of the Arians, like some Bellona or Fury, having first taken captive the Emperor, afterward subdued all the high places of the palace to her new laws, she never ceased after that to trouble and confound all things private and public, holy and not holy, making no distinction of good and truth, but as it were from an high place did strike all at her pleasure. Then married women were defiled, widows spoiled, virgins violated, abbeys

demolished, Clergymen violently expelled, Levites [Deacons] beaten, Priests banished, dungeons, prisons, mines, filled with holy men, of which the greater part banished the cities, exiled, and homeless, pined, suffered, and consumed away amongst deserts, caves, wild beasts, and rocks, with nakedness, thirst, and hunger. And all this misery had it any other beginning but because human superstitions are admitted for heavenly doctrine, well-grounded antiquity subverted by wicked novelty, whilst the institutions of those before us are violated, our fathers' ordinances repealed, the decisions of our ancestors abrogated, while the licentious liberty of profane and novel curiosity, keeps not itself within the most chaste limits of sacred and sound antiquity?





CHAP. V.

THE TESTIMONY OF ST. AMBROSE.

V. But perhaps we devise all this of hatred to novelty, and affection to antiquity? Who so thinketh, at least let him give credit to blessed Ambrose, who in his second book to Gratian the Emperor^e, himself bewailing the bitterness of that time, saith thus: “But now, O Almighty God, (quoth he,) we have sufficiently washed and purged with our ruin and blood the death of Confessors, the banishment of Priests, and the wickedness

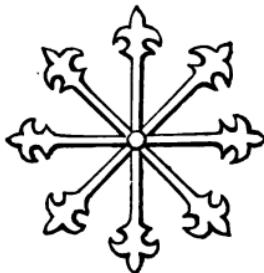
^e De Fide, b. ii. c. 4.

of so great impiety; it hath manifestly appeared that they cannot be safe which have violated and forsaken their faith." Likewise in his third book of the same work^f. "Let us therefore (quoth he) keep the precepts of our elders, and not with temerity of rude presumption violate those seals descending to us by inheritance. None durst open that prophetical book close sealed, not the elders, not the powers, not the Angels, not the Archangels: to explicate and interpret that book was a prerogative only reserved to Christ. The priestly book sealed by Confessors, and by this time consecrated with the death of many Martyrs, which of us dare presume to unseal? which book such as were compelled to unseal, notwithstanding afterward, when the fraud was condemned, they sealed again; they which durst not violate or touch

it became Confessors and Martyrs : how can we deny their faith, whose victory we so praise and commend?" We commend them, I say, O venerable Ambrose, we surely commend them, and with praises admire them. For who is so senseless that, although he cannot arrive to that perfection, desireth not yet to imitate them whom no force could then remove from defending their ancestors' faith : not threatening, not flattering, not life, not death, not the court, not the guard, not the emperor, not the whole empire, not men, not devils ; those, I say, whom for maintenance of religious antiquity, our Lord vouchsafed of so high and so great a grace, that by them he would repair the overthrown Churches, reanimate nations spiritually dead, restore the fallen crowns of Priests, blot out and wash away with a fountain of faithful tears (sent from above into the hearts of the Bishops) those

wicked, not books, but blots of new impiety, finally restore now almost the whole world (shaken with the cruel tempest of heresy suddenly arisen) to ancient fidelity from new perfidy, to old soberness from new madness, to ancient light from new darkness. But in this divine virtue which they shewed in the confession of their faith this thing is especially of us to be noted, that then in that very antiquity of the Church they took upon them the defence not of any one part, but of the whole. For it was not lawful that such excellent and famous men should maintain and defend with so great might and main the erroneous suspicions, and those contrary each to other, of one or two men; or should stand in contention for some rash conspiracy of some small province; but they did choose, following the Canons and Decrees of all the Priests of Holy Church, the heirs of Apostolic and Catholic

truth, rather to betray themselves than the universal ancient faith. For which fact of theirs they merited so great glory, that they are accounted not only confessors, but also justly and worthily the princes of all confessors.





CHAP VI.

OF THE CARE OF THE FATHERS FOR THE ANCIENT
FAITH OF THE CATHOLIC CHURCH, INSTANCED IN
THE CONTROVERSY ON THE REBAPTIZING OF
HERETICS.

GREAT therefore and surely divine was the example of these same blessed Confessors, and of every true Catholic continually to be remembered; who like the seven-branched candlestick, shining with the sevenfold light of the Holy Ghost, shewed beforehand unto all posterity a most notable example; how afterwards in each foolish and vain error, the boldness of

profane novelty was to be repressed with authority of sacred antiquity.

Neither is this any new thing, seeing that this hath ever been usual in the Church, that the more religious a man hath been, the more readily hath he always resisted novel inventions: examples whereof every where are plentiful, but for brevity's sake I will only make choice of some one, which shall be taken from the Apostolic See, by which all men may see most plainly with what force always, what zeal, what endeavour, the blessed succession of the blessed Apostles have defended the integrity of that religion, which they once received. Therefore in times past Agrippinus of venerable memory, Bishop of Carthage, was the first of all mortal men to maintain this assertion against the Divine Scripture, against the rule of the universal Church, against the mind of all the Priests of his time, against the

custom and tradition of his forefathers, that rebaptization was to be practised. Which presumption of his procured so great hurt to the Church, that not only it gave all heretics a pattern of sacrilege, but also ministered occasion of error to some Catholics. When therefore every where all men exclaimed against the novelty of the doctrine, and all Priests in all places, each one according to his zeal, did oppose ; then Pope Stephen of blessed memory, Bishop of the Apostolic See, resisted in common indeed with the rest of his fellow Bishops, but yet more than the rest, thinking it as I suppose reason so much to excel all other in devotion towards the faith, as he was superior to them in authority of place^s.

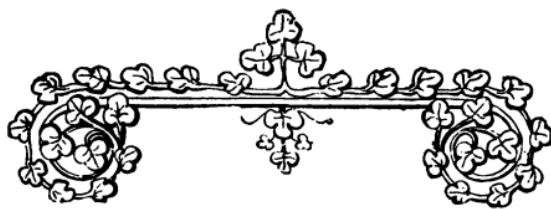
^s *Loci auctoritate* may mean the dignity of his place or office, but perhaps rather the influence resulting from the preeminence of Rome, the place of which he was Bishop.

To conclude, in his Epistle which then was sent to Africa, he decreed the same in these words. "That nothing was to be innovated, but that which came by tradition ought to be observed." For that holy and prudent man knew well, that the nature of piety could admit nothing else, but only to deliver to our children all things with the same fidelity with which we received them of our forefathers, and that we ought to follow religion whither it doth lead us, and not to lead religion whither it pleases us, and that it is proper to Christian modesty and gravity, not to leave unto posterity our own inventions, but to keep that which our predecessors left us. What therefore was the end of that whole business? what else but that, which is common and usual, to wit, antiquity was retained, novelty exploded? But perhaps that very invention of novelty lacked patrons and defenders? To which I

say on the contrary, that it had such pregnant wits, such flow of eloquence, such number of defenders, such shew of truth, such testimonies of divine Scripture, (but understood evidently after a new and naughty fashion,) that all that conspiracy and schism should have seemed unto me invincible, had not the sole cause of such turmoil, the very profession of novelty itself, so taken in hand, so defended, so recommended, left it without support. To conclude, what force had the Council or Decree of Africa? By God's providence none, but all was abolished, dissannulled, abrogated, as dreams, as fables, as superfluous. And, O strange change of the world! the authors of that opinion are judged to be Catholics, but the followers of the same, Heretics; the masters discharged, the scholars condemned; the writers of those books shall be children of the kingdom, but hell shall

receive their maintainers. For who is so mad as to doubt but that that light of all Saints, Bishops, and Martyrs, the most blessed Cyprian, with the rest of his companions, shall reign with Christ for ever ? And contrariwise, who is so profane as to deny that the Donatists, and such other pests, which vaunt that they do practise rebaptization by the authority of that Council, shall burn for ever with the devil ?





CHAP. VII.

OF THE PROFANE DEVICES OF HERETICS; AND OF
THE DANGER OF HAVING ITCHING EARS AFTER
NEW TEACHERS.

WHICH judgment in mine opinion seemeth to have come from God for their fraudulent dealings especially, who, endeavouring under the cloak of another man's name cunningly to frame an heresy, commonly lay hold of some rather darkly expressed writings of one ancient Father or other, which by reason of the obscurity may seem as it were to make for their opinion, to the end they may be thought, whatsoever I know not what they bring forth to the world, neither to have been the

first that so taught, neither alone of that opinion: whose wicked device in mine opinion is worthy of double hatred, both for that they fear not to offer their poisoned cup of heresy to others, and also because they blemish the memory of some holy man, and as it were with profane hands fan the now sleeping ashes, making that notorious by the revival of the opinion, which rather with silence were to be buried; following therein the steps of their father Cham, who not only neglected to cover the nakedness of venerable Noe, but also told it to others for scorn, by which fact of his he incurred so great a crime of impiety, that even his posterity was subjected to the malediction of his sin^h: far, very far different in this from those his blessed brethren, who neither with their own eyes would violate the nakedness of their reverend father, nor

^h Gen. ix. 22.

yet leave it exposed to the sight of others, but going backward, as the holy text saith, they covered him: which is as much as to say, that they neither approved nor betrayed the holy man's fault, and therefore they and their posterity were rewarded with their father's blessing. But to return to our purpose. We have therefore very much to fear the sacrilege of a changed faith, of a violated religion, from which fault not only the discipline of the ecclesiastical decree doth restrain us, but the authority also of the Apostle's censure deterreth. For all men know how gravely, how severely, how vehemently, the blessed Apostle St. Paul inveigheth against certain, which with great levity 'were so soon transferred from him that called them into the grace of Christ unto another Gospel, which is not another¹.' 'That had heaped up to themselves masters

¹ Gal. i. 7.

according to their own desires, averting indeed their ears from truth, but being converted to fables^k: ‘having damnation, because they have made void their first faith^l.’ Whom those men had deceived, of whom the same Apostle, in his Epistle to the Roman brethren, thus writeth. ‘I beseech you, brethren, to mark them that make dissensions and scandals contrary to the doctrine which you have learned, and avoid them, for such do not serve Christ our Lord, but their own belly: and by sweet speeches and benedictions seduce the hearts of innocents^m.’ ‘That enter into houses, and lead captive silly women laden with sins, which are led away with divers desires, always learning, and never attaining to the knowledge of truthⁿ.’ ‘Vain speakers and seducers, who subvert whole

^k 2 Tim. iv. 3, 4.

^l 1 Tim. v. 12.

^m Rom. xvi. 17.

ⁿ 2 Tim. iii. 6, 7.

houses, teaching the things they ought not for filthy lucre^y: ‘Men corrupt in their mind, reprobates concerning the faith^z.’ ‘Proud, and knowing nothing, but languishing about questions and strife of words, that are deprived of the truth, that esteem gain to be piety^a.’ ‘And withal idle they learn to go from house to house, not only idle, but also full of words and curious, speaking things which they ought not.’ ‘Which rejecting a good conscience have made shipwreck about the faith^b: whose ‘profane speeches’ do grow much to impiety, and their speech spreadeth as a canker^c. But that is also worth the noting which is written of them. ‘But they shall prosper no further, but their folly shall be manifest to all, as theirs also was^d.’

^y Tit. i. 10, 11.

^x 2 Tim. iii. 8.

^a 1 Tim. vi. 5.

^b 1 Tim. i. 19.

^c 2 Tim. ii. 16.

^d 2 Tim. iii. 9.



CHAP. VIII.

OF THE NECESSITY OF ADHERING TO SOUND DOCTRINE. OF THE ANATHEMA OF ST. PAUL AGAINST THE PREACHERS OF ANOTHER GOSPEL.

WHEN therefore such kind of men, wandering up and down through provinces and cities to set their errors to sale, came also unto the Galatians, and these after they had heard them were delighted with the filthy drugs of heretical novelty, loathing the truth, and casting up again the heavenly manna of the Apostolic and Catholic doctrine: the authority of his Apostolic office so puts itself forth as to decree very severely in this sort. ‘But although (quoth he) we

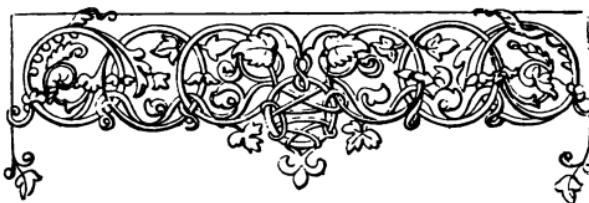
or an angel from Heaven evangelize unto you beside that which we have evangelized, be he Anathema.^e What meaneth this that he saith, ‘But although we?’ why did he not rather say, ‘But although I?’ that is to say, Although Peter, although Andrew, although John, yea finally although the whole company of the Apostles, evangelize unto you otherwise than we have evangelized, be he accursed. A terrible censure, in that for maintaining the firm hold of the first faith he spared not himself, nor the rest his fellow Apostles. But this is a small matter: ‘Although an angel from Heaven (quoth he) evangelize unto you, beside that which we have evangelized, be he Anathema,’ he was not contented for keeping the faith once delivered to make mention of man’s weak nature, unless also he included those excellent creatures the

^e Gal. i. 8.

Angels. ‘Although we (quoth he) or an Angel from Heaven,’ not that the holy Angels of Heaven can now sin, but this is the meaning of that he saith: Although (quoth he) that might be which cannot be, whosoever he be that goeth about to change the faith which was once delivered, be he accursed. But peradventure he uttered those words slightly, and cast them forth rather of human affection than decreed them by divine direction. God forbid: for it followeth, and that urged with great earnestness of repeated inculcation, ‘As I have foretold you (quoth he), and now again I tell you, If any evangelize unto you beside that which you have received, be he Anathema.’ He said not, If any man preach unto you beside that which you have received, let him be blessed, let him be commended, let him be received, but let him be *Anathema*, that is, separated, thrust

out, excluded, lest the cruel infection of one sheep with his poisoned company corrupt the sound flock of Christ.





CHAP. IX.

OBJECTIONS TO THE ANATHEMA ANSWERED.

BUT peradventure this was given in commandment only to the Galatians: then likewise were these precepts commanded only to the Galatians, which follow in the same Epistle, to wit, 'If we live in the Spirit, in the Spirit also let us walk, let us not be made desirous of vain-glory, provoking one another, envying one another^f', and such like; which if it be absurd to say, and these were indifferently commanded to all, then certain it is, that as these precepts

^f Gal. v. 25, 26.

touching manners, so do likewise those cautions concerning faith and doctrine, comprehend all. And therefore as it is not lawful for any to provoke one another, to envy one another, even so it is unlawful for any to receive any thing at variance with that, which the Catholic Church every where teacheth. Or haply then it was commanded to anathematize him that preached any otherwise than before had been preached, and now it is not commanded; then was that likewise which is there said, 'But, I say, walk in the Spirit, and you shall not fulfil the desires of the flesh,' then only commanded, but now is not; but if it be impious and dangerous so to believe, then of necessity it followeth, that as these precepts are to be kept of all ages, so likewise those which are set down against changing of faith are commanded to all ages: wherefore to preach unto Christian Catholic men

beside that which they have received never was lawful, no where is lawful, nor ever shall be lawful. And, on the contrary, to call those *Anathema*, which teach otherwise than once hath been received, was never otherwise than needful, is every where needful, and ever shall be needful. Which being so, is there any man either so bold that dare teach that which in the Church hath not been taught, or of such levity that will receive aught beside that which he hath received of the Church? He crieth out, and again and again crieth out in his Epistles to all men, to all times, to all places,—that vessel of election, that master of the Gentiles, that trumpet of the Apostles, that herald of the earth, that seer of the things of Heaven,—that whosoever preacheth a new doctrine is to be accursed. And on the contrary part, certain frogs, corruptible gnats and flies,

such as the Pelagians be, reclaim, and that to Catholics; we being your authors, (quoth they,) we being your leaders, we being your interpreters, condemn that which before you did hold, hold that which before you condemned. Cast away your old faith, your forefathers' laws, your elders' trust committed to you, and receive, after all, what things? I tremble to utter them, for so proud and presumptuous are they, that not only methinks could they not be maintained, but scarce even refuted without some pollution.





CHAP. X.

WHY VERY GREAT TEACHERS ARE OFTEN PERMITTED BY GOD TO INTRODUCE STRANGE DOCTRINES INTO HIS CHURCH.

BUT some man will say, Why then doth God very often permit certain notable and excellent men in the Church to preach unto Catholics new doctrines ? A very good question, and such as deserveth a more diligent and ample discourse ; unto which notwithstanding a sufficient answer shall be given, not out of mine own head, but by the authority of God's law, and the doctrine of a notable master in the Church : let us then hear holy *Moses* ; let him give us the

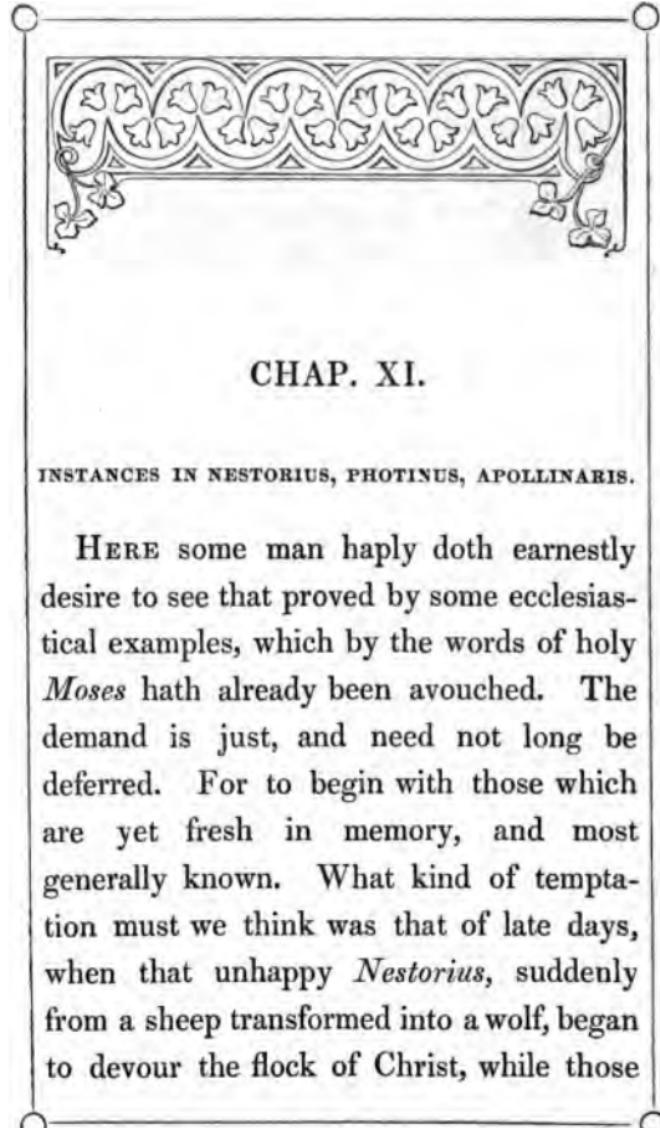
reason why learned men, and such as for their great gift of knowledge are called of the Apostle even prophets, be sometimes permitted to preach new doctrine, which the Old Testament often allegorically calleth strange gods, because their opinions are so observed and honoured of heretics, as their gods were of the Gentiles: thus then writeth blessed *Moses* in *Deuteronomy*^s. ‘If there shall arise (quoth he) in the midst of thee a prophet, or one which saith he hath seen a dream,’ that is, some master placed in the Church, whose disciples or followers suppose him to teach by some revelation from God; what then? ‘and shall foretel (quoth he) some sign or miracle, and that shall happen which he hath said:’ some great master is here surely meant, and one of so deep knowledge, who may seem to his followers not only to know things human,

^s Deut. xiii. 1.

but also to foresee things far above man's reach, as the scholars for the most part of Valentinus, Donatus, Photinus, Apollinaris, and such like, do brag that their masters were. What followeth? 'And shall (quoth he) say unto thee, Let us go and follow strange gods, which thou knowest not, and let us serve them.' What is meant by 'strange gods,' but foreign errors; 'which thou knewest not,' that is, new and never heard of before; 'and let us serve them,' that is, believe them, follow them. What finally? 'Thou shalt not (quoth he) hear the words of that prophet or dreamer.' And why, I pray you, is not that forbidden by God to be taught, which is by God forbidden to be heard? 'Because (quoth he) the Lord your God doth tempt you, that it may appear whether you love Him or no, in your whole heart, and in your whole soul.' The reason then is made more clear than

day, why the providence of God doth sometime suffer certain teachers and masters of the Churches to preach certain new opinions, that ‘your Lord God (quoth he) may tempt you.’ And surely a great temptation it is, when as he whom you think a prophet, a disciple of the prophets, whom you esteem a doctor and maintainer of the truth, whom you have highly reverenced, and most entirely loved, when he suddenly and privily bringeth in pernicious errors, which neither you can quickly spy, led away with prejudice of your old teacher, nor can easily bring your mind to condemn, hindered with love to your old master.





CHAP. XI.

INSTANCES IN NESTORIUS, PHOTINUS, APOLLINARIS.

HERE some man haply doth earnestly desire to see that proved by some ecclesiastical examples, which by the words of holy *Moses* hath already been avouched. The demand is just, and need not long be deferred. For to begin with those which are yet fresh in memory, and most generally known. What kind of temptation must we think was that of late days, when that unhappy *Nestorius*, suddenly from a sheep transformed into a wolf, began to devour the flock of Christ, while those

which were torn still for the most part took him for a sheep, and therefore were more exposed to his teeth. For who would have easily imagined him to have erred, whom he saw to have been chosen with such judgment of the Empire, followed with such esteem by the Clergy, who, honoured with great love of all holy men, and the highest favour of the people, daily and openly expounded the divine Scriptures, and also confuted every hurtful error of the Jews and heathens ; how could not this man by such means easily persuade any, that he taught aright, preached aright, believed aright, who to open the way for his own one heresy, attacked the blasphemies of all others? But this was that which Moses saith : ‘The Lord your God doth tempt you, if you love Him or no.’ And to pass over *Nestorius*, in whom was always more admiration than profit, more fame than expe-

rience, whom for some time human favour rather than divine had made great. Let us rather speak of them which, endowed with many gifts, and men of great industry, have been no small temptation to Catholics, as among the Pannonians, in our fathers' memory, *Photinus* is recorded to have tempted the Church of Sirmium, in which being preferred with the liking of all men unto the dignity of Priesthood, for some time he behaved himself as a Catholic. But suddenly, like that naughty prophet or dreamer of whom *Moses* speaketh, he began to persuade the people of God committed to his charge to follow strange gods, that is, strange errors, which before they were not acquainted with. But this is usual. That, on the other hand, was very pernicious, that he had so great helps and furtherance for the advancing of so great wickedness. For he was both armed with

strength of wit, and well furnished with the resources of learning, and very powerful in eloquence, as one who could in either language both dispute and write with fluency and weight, as appeareth by the books he has left behind, which he wrote, partly in Greek, and partly in the Latin tongue. But it was well, that Christ's sheep committed to his charge, very vigilant and careful for the Catholic faith, did speedily remember the words of *Moses'* warning, and albeit they admired much the eloquence of their prophet and pastor, yet were not ignorant of the temptation. And therefore, whom they before followed as the chief leader of the flock, the same very man they from that time began to avoid as a ravening wolf. Neither do we learn only by *Photinus*, but also by the example of *Apollinaris*, the danger of this temptation of the Church, and are at the

same time admonished more diligently to keep guard over our faith. For this *Apollinaris* caused his auditors great trouble and much anguish of mind, whilst the authority of the Church drew them one way, and the master to whom they were accustomed drew them another and contrary way, so that, wavering and tottering betwixt both, they were uncertain whether part was best to be followed. But haply he was such a one as easily deserved to be contemned. Nay he was so famous and worthy a man, as in very many things to be only too readily believed. For who surpassed him in sharpness of wit? in exercise? in learning? How many heresies he in his many writings overthrew; how many errors against the faith he confuted; that most notable and great work of no less than thirty books, in which with great weight of reason he confounded the frantic

calumnies of Porphyrius, doth testify. It were too long to rehearse all his works, for which indeed he might have been compared to the chief builders of God's Church, had he not in the profane licentiousness of heretical curiosity, invented I know not what new opinion, whereby he polluted all his former labours as by the infection of some leprosy, and caused his doctrine to be accounted not so much an edification as a trial of the Church.





CHAP. XII.

THE HERESIES OF NESTORIUS, PHOTINUS, APOLLINARIS.

HERE some man perhaps requireth of me that I expound the heresies of these men above named; that is *Nestorius*, *Apollinaris*, and *Photinus*. This pertaineth not to the matter, whereof we now entreat, for it is not our purpose to dispute against each man's particular error, but only to bring a few examples whence that may be plainly and clearly proved which Moses saith, namely, that if at any time any Ecclesiastical doctor, yea and a very pro-

phet for the interpreting the mysteries of the Prophets, goeth about to bring in any new thing into the Church of God, His providence doth permit it for our trial. But because it will be profitable, I will by a little digression briefly set down what the forenamed heretics *Photinus*, *Apollinaris*, and *Nestorius* taught. This then is the heresy of *Photinus*: He affirmeth, that God is singular and solitary, and to be acknowledged as by the Jews, denying the fulness of the Trinity, not believing that there is any person of the Word of God, or of the Holy Ghost; he affirmeth also, that Christ was only a mere man, Who had his beginning of the Virgin Mary, teaching very earnestly that we ought to worship the Person of God the Father alone, and to honour Christ as man alone. This then was *Photinus'* opinion. Now *Apollinaris* vaunteth much, as though he believed

indeed the unity of Trinity, and yet not even this^y with full and sound faith, but yet in the matter of our Lord's Incarnation blasphemeth he openly and manifestly. For he saith, that our Saviour in His human body either had not man's soul at all, or at least such a one, as was neither endued with mind nor reason; furthermore he affirmeth, that Christ's body was not taken of the flesh of the holy Virgin Mary, but descended from Heaven into the womb of the Virgin, and that, holding doubtfully and inconstantly, some time that it was coeternal to God the Word, some time that it was made of the divinity of the Word; for he would not admit two substances in Christ, the one divine, the other human; the one of His Father, the other of His Mother; but did think that the very nature of the Word was divided into two parts, as

^y another reads 'and this even.'

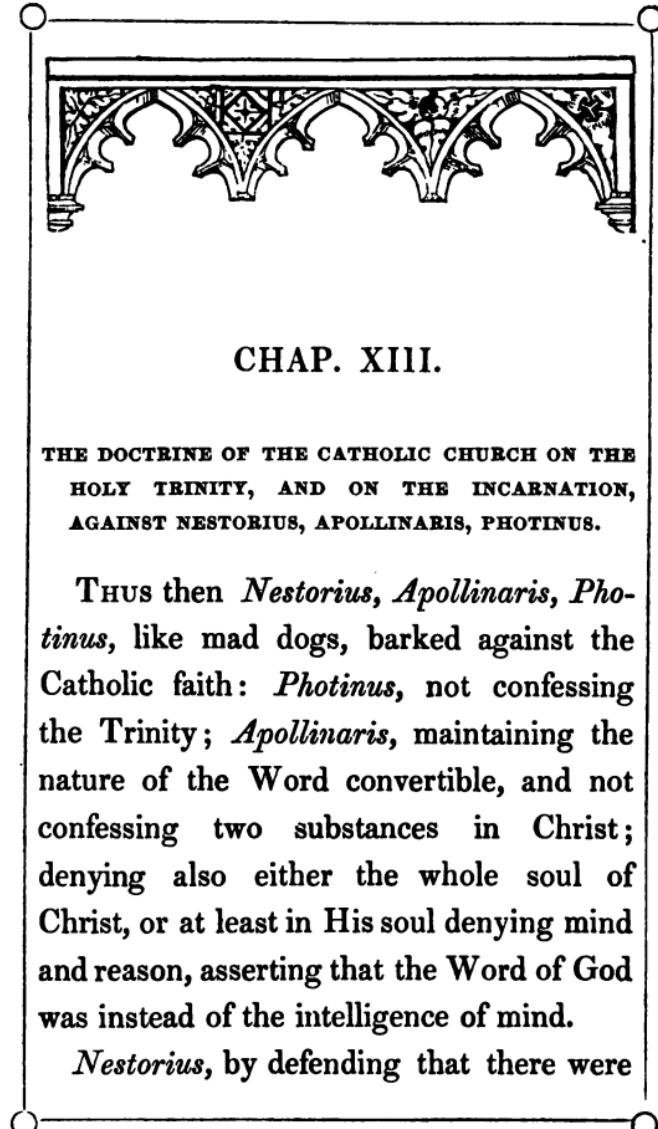
though the one remained in God, and the other was turned into flesh ; that whereas the truth saith that there is one Christ of two substances, he contrary to the truth affirmeth, that of the one divinity of Christ were made two substances ; and thus much *Apollinaris*. But *Nestorius*, sick of a contrary disease, whilst he feigneth to be distinguishing two substances in Christ, suddenly bringeth in two persons, and with unheard of wickedness will needs have two sons of God, two Christs, one God and another man, one begotten of the Father, another begotten of His mother. And therefore he saith, that the holy Virgin *Mary* is not to be called the mother of God, but the mother of Christ, because that of her was born not that Christ which is God, but that which was man. But if any man think that in his books he saith there was one Christ, and that he preached

one Person of Christ, let him not rashly credit this. For that he did either of crafty policy, the rather to deceive, that by that which is good, he might the more easily persuade that which is evil, as the Apostle saith. ‘By that which is good he hath wrought me death^{*}.’ Wherefore either craftily, as I said, in certain places of his writings he vaunteth to believe one Person in Christ, or else he did hold that, at least after the Virgin’s delivery, two persons in such sort met in one Christ, that yet in the time of the Virgin’s conception or delivery, and for some time after, there were two Christs, and that Christ was born first like unto another man, and only was man, and not yet joined in unity of person with the word of God; and that afterward the Person of the Word descended upon Him assuming Him to

* Rom. vii. 13.

Himself; and although He being thus assumed now remain in the glory of God, yet there seemeth to have been for some time no difference betwixt Him and other men.





CHAP. XIII.

THE DOCTRINE OF THE CATHOLIC CHURCH ON THE
HOLY TRINITY, AND ON THE INCARNATION,
AGAINST NESTORIUS, APOLLINARIS, PHOTINUS.

THUS then *Nestorius*, *Apollinaris*, *Photinus*, like mad dogs, barked against the Catholic faith: *Photinus*, not confessing the Trinity; *Apollinaris*, maintaining the nature of the Word convertible, and not confessing two substances in Christ; denying also either the whole soul of Christ, or at least in His soul denying mind and reason, asserting that the Word of God was instead of the intelligence of mind.

Nestorius, by defending that there were

either always, or at some time, two Christs. But the Catholic Church, believing aright both of God and of our Saviour, neither blasphemeth against the mystery of the Trinity, nor against the Incarnation of Christ; for it worshippeth one Divinity in the fulness of the Trinity, and reverenceth the equality of the Trinity in one and the same Majesty; confessing one Christ Jesus not two, and the self-same both God and Man; believing in Him one Person, yet two substances; two substances, yet one person. Two substances, because the Word of God is not mutable that it can be turned into flesh; one person, lest professing two Sons it may seem to worship a quaternity, not a Trinity. But it is worth the labour to declare this matter again and again more distinctly, more expressly. In God is one substance, yet three persons; in Christ be two substances, but one person. In the

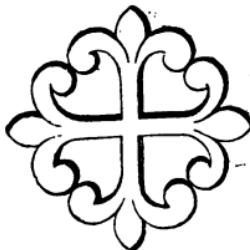
Trinity there is another and another person [*alius atque alius*], but not another and another thing [*aliud atque aliud*]: in our Saviour is not another and another person, but another and another thing. How is there in the Trinity another and another person, but not another and another thing? Forsooth, because there is one Person of the Father, another of the Son, and another of the Holy Ghost: but yet not another and another nature, of the Father, and of the Son, and of the Holy Ghost, but one and the self-same. How is there in our Saviour another and another thing, not another and another person? Because there is one substance of the Divinity, and another substance of the humanity, but yet the Deity and the humanity is not one and another Person, but one and the self-same Christ, one and the same Son of God, and one and the self-same Person of the self-same Christ

and Son of God. As in a man, the body is one thing, and the soul is another thing, but yet the body and the soul are but one and the self-same man. In Peter and Paul the soul is one thing and the body is another thing, and yet the body and the soul are not two Peters, nor is the soul one Paul, and the body another Paul, but one and the self-same Peter, one and the self-same Paul, subsisting of a double and diverse nature of body and soul. So, therefore, in one and the self-same Christ there are two substances, but one a divine substance, the other human; the one of God His Father, the other of the Virgin His Mother; the one coeternal and equal to the Father, the other beginning in time and inferior to His Father; the one consubstantial with His Father, the other consubstantial with His Mother, yet one and the same Christ in both substances. There-

fore there is not one Christ God, another Christ man; not one uncreated, another created; not one impassible, another passible; not one equal to the Father, another less than the Father; not one of the Father, another of the mother; but one and the self-same Christ, God and Man, the same uncreated and created, the same incommutable and impassible, Who also was changed and suffered, the same both equal and inferior to the Father, the same begotten of His Father before all times, the same conceived of His mother in time, perfect God and perfect man. In Him as God is highest Divinity, in Him as man is perfect humanity; perfect humanity, I say, because it hath both soul and body, yet a true body such as our body is, such as He received from His mother: and a soul endued with understanding, with powers of mind and reason. There is therefore in Christ, the

Word, the Soul, the Flesh, but yet all these together is one Christ, one Son of God, one only, our Saviour and Redeemer. One, I say, not by any, I know not what, corruptible confusion of the divinity and humanity together, but by a certain, perfect, and singular unity of person: for that conjunction did not change or convert either into other, (which is the proper error of the Arians,) but did rather so unite both in one, that as the singularity of one and the same person remaineth always in Christ, so likewise the properties of both natures do for ever continue, so that neither God ever beginneth to be body, nor doth that which was once body ever cease to be body: which thing is also more apparent by some human example: for not only in this world, but also in the next, every man shall consist of body and soul, and yet never shall either the body be changed into soul, or

the soul ever converted into body; but as every man shall live for ever, so for ever of necessity in each man the difference of either substance shall continue. So likewise in Christ, the distinctness of either substance shall continue for ever, the unity of person remaining notwithstanding.





CHAP. XIV.

OF THE ORTHODOX USE OF THE TERM PERSON.

AND when we often name this word *Person*, and say that God in His Person was made Man, we must take great and earnest heed that we seem not to say, that God the Word took upon Him what is ours only in imitation of acting, and as in shadow rather, and not as very man, practised what He did of human conversation: as it used to be in theatres, where one man in a little time taketh upon him many persons, of which notwithstanding himself is none;

for as often as men take up the imitation of the actions of others, they so perform their office or work, that yet they be not those men whom they act. For neither a tragedy player, (to use profane examples, and such as the Manichees allege,) when he playeth the priest or king, is therefore a priest or king; for so soon as the traegdy endeth, that person also which he played, forthwith ceaseth. Far from us be this horrible and wicked mockery. Let this madness be confined to the Manichees, which, preaching abroad a fantasy, affirm God the Son of God not to have been substantively the person of man, but to have assumed the same by feigned action and conversation. But the Catholic faith affirmeth, that the Word of God was so made man, that He took upon Him what is ours not deceitfully and in show, but truly and verily; and did such things as belong to man as His own,

and not as one that imitated other men's actions; and was verily that which He acted, and that which He acted was Himself; as we ourselves also, in that we speak, understand, live, and subsist, do not counterfeit men, but are verily men. For neither Peter and John (to name them especially) were men by imitation, but by subsistence; neither likewise did Paul counterfeit the Apostle, or feign himself Paul, but was an Apostle, and was Paul by subsistence. In like manner, God the Word, by assuming and having flesh, in speaking, doing, and suffering by the flesh, yet without any corruption of His nature, vouchsafed perfectly to perform this, to wit, not that He should imitate or counterfeit, but exhibit Himself a perfect man; not that He should seem or be thought a very man, but should in verity so be and subsist. Therefore, as the soul joined to the flesh,

and yet not turned into the flesh, doth not imitate a man, but is a man, and a man not in show and appearance, but in substance; so also God the Word, without any conversion of Himself, uniting Himself to man, was made man, not by confusion, not by mutation, but by subsisting. Let that exposition, therefore, of a person as feigned and counterfeit utterly be rejected, in which always one thing is in show, another in deed, in which he that acteth is never the same person whom he acteth; for be it far from us that we should believe that God the Word took upon Him the person of man after such a deceitful manner; but rather in this sort; that, His own substance remaining incommutable in itself, and yet taking upon Him the nature of perfect man, He was Himself flesh, was Himself a man, was Himself the person of a man; not deceitfully, but truly; not in

imitation, but in substance; not, finally, after that sort which with action should desist, but after that manner which perfectly in substance should continue.





CHAP. XV.

**THAT CHRIST IS VERY GOD, AND VERY MAN; AND
THAT THE BLESSED VIRGIN MARY IS MOTHER
OF GOD.**

THIS unity, therefore, of person in Christ was not framed and finished after the Virgin's delivery, but in her very womb. For we must diligently take heed that we confess Christ not only one, but also to have been always one; because it is an intolerable blasphemy to grant Him now to be one, and yet contend that once He was not one, but two, that is, one after the time of His baptism, but two at the time of His nativity; which great sacrilege we cannot otherwise avoid, but by confessing that Man was united

to God, in unity of Person, not from the time of His ascension, not from the time of His resurrection, not from the time of His baptism, but already in His mother, already in the womb, already in His very immaculate conception: by reason of which unity of Person, both those things which are proper to God are indifferently and promiscuously attributed to man, and those which are proper to flesh ascribed to God. Whence cometh that which is written by inspiration, that the Son of man descended from Heaven ^a, and the Lord of Majesty was crucified upon earth ^b. Hence also it proceedeth, that, whereas our Lord's flesh was made, whereas our Lord's body was framed, it is said that the very Word of God was made, the very Wisdom of God was replenished with created knowledge, as, in the foresight of God, His hands and feet

^a John iii. 13.

^b 1 Cor. ii. 8.

are said to be digged^c. From this unity of person, I say, it proceedeth by reason of like mystery, that when the flesh of the Word was born of His Virgin mother, we do most catholicly believe that God Himself the Word was born of the Virgin, and most impiously the contrary is maintained. Which being so, God forbid that any one should go about to deprive the holy *Virgin Mary* of the privileges of God's favour and her especial glory: for she is, by a certain singular gift of our Lord and God her Son, to be confessed most truly and most blessedly to have been the mother of God, but yet not in such sort the mother of God as a certain impious heresy suspects, which affirms, that she is to be reputed in name only the mother of God, as she forsooth which brought forth that man which afterwards was made God, as we say the mother

^c Psalm xxii.

of a Priest or the mother of a Bishop, not because she brought forth him that then was either Priest or Bishop, but that man which afterwards was made a Priest or Bishop: not in that manner, I say, is the holy Mary to be called the mother of God, but rather because, as hath been said, that most holy mystery was already finished in her sacred womb, wherein, by reason of a singular and one only unity of person, as the Word in flesh is flesh, so Man in God is God.





CHAP. XVI.

THE ORTHODOX AND HERETICAL DOCTRINES ON
THE HOLY TRINITY, AND ON THE INCARNATION,
CONTRASTED.

BUT now what things have already been briefly said touching the foresaid heresies, or concerning the Catholic Faith, let us in fewer words and yet more briefly for memory's sake repeat them over again, that thereby by repetition they may be more fully understood, and being impressed with greater certainty may be retained. Accursed therefore be *Photinus*, not admitting the fulness of the Trinity, and affirming our Saviour Christ to have been only and merely man. Accursed be

Apollinaris, maintaining in Christ corruption of changed Divinity, and bereaving him of the propriety of perfect humanity. Accursed be *Nestorius*, denying God to have been born of a Virgin, teaching two Christs, abandoning the faith of the Trinity, and bringing in a quaternity. But blessed be the Church Catholic, which worshippeth one God in fulness of Trinity, and likewise equality of Trinity in one Divinity, so that neither singularity of Substance confoundeth propriety of Persons, nor again distinction of Trinity separateth unity of Deity. Blessed, I say, be the Church, which believeth in Christ two true and perfect substances, but one only person of Christ, so that neither distinction of natures doth divide the unity of person, nor again unity of person doth confound the difference of substances. Blessed, I say, be the Church, which to the end she may confess

Christ always to be and to have been one, acknowledgeth man united to God, not after the birth, but even already in His mother's womb. Blessed, I say, be the Church, which understandeth God made man, not by any conversion of nature, but by way of Person, and that not a feigned or transitory Person, but substantial and permanent. Blessed, I say, be the Church, which teacheth that this unity of Person hath so great force, that by reason thereof, by a mystery strange and ineffable, she ascribeth unto Man the proprieties of God, and to God the proprieties of Man. For by reason of this unity of Person she denieth not that Man, as He was God, descended from Heaven; and believeth that God, as He was Man, was made upon earth, suffered and was crucified; by reason of this, finally, she confesseth both that Man was the Son of God, and God the Son of the Virgin.

Happy, therefore, and venerable, blessed and sacred, is that confession, and truly comparable to those supernal praises of the Angels, who do glorify one only Lord God with a three-fold ascribing of holiness. For this is even the principal reason why the Church teacheth the unity of Christ, lest she should exceed the mystery of the Trinity. And let this suffice by way of digression: hereafter, if it please God, I will entreat and declare these points more copiously. Now to return to our former purpose.





CHAP. XVII.

OF VERY GREAT TEACHERS WHO HAVE INTRODUCED
STRANGE DOCTRINES. OF ORIGEN.

We said then above, that in the Church of God, the error of the master was the temptation of the people; and the more learned he were that erred, so much the greater was the temptation. Which we shewed, first, by the authority of Scripture, afterwards by examples Ecclesiastical; namely, by recounting those men, which for some time were reputed sound in faith, yet at last either fell into the train of some other, or else founded a new heresy of their

own: this surely is a great matter, profitable to be learned, and necessary to be remembered: which again and again we must make clear, and inculcate by great store of examples, that all true Catholics may know, that with the Church they ought to receive Doctors, and not with Doctors to forsake the faith of the Church. But I suppose that, although I could bring forth many to shew this kind of temptation, yet there is almost none which can be compared to the temptation of *Origen*, in whom were very many gifts, so rare, so singular, so strange, that in the beginning any one would have thought that all his opinions might be taken on trust. For if life procureth authority, he was a man of great industry, of great chastity, patience, and labour: if family or learning, who more noble? being in the first place of that house which was

honourable for martyrdom, himself afterward for Christ deprived not of his father only, but also spoiled of all his patrimony: and so much he profited in the straits of holy poverty, that, as it is reported, for the confession of Christ's name he often endured affliction. Neither had he only these gifts, all which afterward served for temptation, but also a force of wit, so profound, so quick, so elegant, that he far excelled almost all other whatsoever. A man of such learning and universal erudition, that there were few things in divinity, in human philosophy perhaps almost none, which he had not perfectly attained: who having gotten all the Greek tongue could supply, laboured also with success about the Hebrew. And for his eloquence, why should I speak of it? whose language was so pleasant, so soft, so sweet, that in my opinion not words but as it were honey

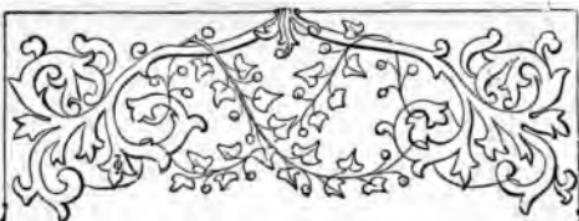
flowed from his mouth. What things were so hard to believe, which with force of argument he made not plain? what so difficult to bring to pass, which he made not to seem easy? But perchance he maintained his assertions by arguments only. Nay, without question there was never any Doctor which used more of Holy Scripture. But yet haply he wrote not much. No man living more; yea, so much, that all his works seem to me not only more than can be read, but even more than can be found; who, not to lack any furtherance to learning, lived also until he was passing old. But yet perchance unfortunate in his scholars. What man ever more happy? For of his nursing grew up Doctors, Priests, Confessors, and Martyrs without number. Farther, who is able to prosecute in words in what admiration he was with all men? in what glory? in what favour? Who that

was but somewhat zealous of religion, repaired not to him from the farthest parts of the world? What Christian did not venerate him almost as a prophet? What philosopher did not honour him as a master? And how greatly he was reverenced not only of private men, but also of the empire itself, histories do speak, which report that he was sent for of *Alexander* the Emperor's mother, to wit, for the merit of his heavenly wisdom, with the grace whereof he was full, as was she of love to the same. His Epistles also testify the same thing, which with the authority of a Christian master he wrote unto *Philip* the Emperor, the first Christian amongst all the Roman princes. And if any man upon our report admitteth not the testimony of a Christian touching his wonderful knowledge, at least let him receive an heathen confession in the testimony of philosophers.

For that impious *Porphyry* saith, that himself, being but yet, as it were, a boy, moved with his fame, travelled unto Alexandria, where he did see him, being then old, but yet such an one and so learned, as he that had builded him a fortress of universal knowledge. Time would sooner fail me, than I could touch, though briefly, upon those notable gifts which were in that man, all which notwithstanding pertained not only to the glory of religion, but also to the greatness of the temptation. For among how many is there one that would willingly have forsaken a man of such wit, of so deep learning, of so rare grace, and would not sooner have used that saying, that he had rather err with *Origen*, than believe aright with others? And why should I say more? the matter came to that issue, that, as the end shewed, not an usual and common, but a passing dangerous

temptation of so great a man, so great a Doctor, so great a Prophet, carried away very many from soundness of faith: wherefore this *Origen*, so rare and singular a man, too presumptuously abusing the grace of God, indulging too much his own wit, trusting himself as sufficient, little esteeming the old simplicity of the Christian religion, presuming to be wiser than all other, contemning the traditions of the Church, and the old fathers' teaching, expounding certain chapters of the Scriptures after a new fashion, deserved that unto the Church of God it should be said also of him, "If there arise up in the midst of thee a prophet;" and a little after, "Thou shalt not hear (quoth he) the words of that prophet;" and again, "because (quoth he) the Lord your God doth tempt you, whether you love Him or no." And surely it is not only a temptation, but also

a great temptation when a man seduceth secretly and by little and little the Church depending upon him (admiring his wit, knowledge, eloquence, conversation, and grace, nothing suspecting him, nothing fearing him) unawares from the old religion to new profaneness. But some will say that *Origen's* books be corrupted: I will not gainsay it, but rather wish it may be so: for that hath been both said and written by some, not only Catholics, but also heretics. But this is now the point we are to consider, that although not he, yet the books passing abroad under his name, are a great temptation, which, full of many hurtful blasphemies, are read and loved, not as the books of others, but as his; so that although *Origen* gave no cause of originating erroneous doctrine, yet his authority should seem to have been the occasion why the error hath been received.



CHAP. XVIII.

OF TERTULLIAN.

THE case also of *Tertullian* is the very same with the former: for as *Origen* is to be thought the best among the Greek Doctors, so *Tertullian* among the Latins without controversy is the chief of all our writers. For who was more learned than he? Who in divinity or humanity more practised? for by a certain wonderful capacity of mind, he attained to, and understood, all philosophy, all the sects of philosophers, all their founders and supporters, all their systems, all sorts of histories and studies.

And for his wit, was he not so excellent, so grave, so forcible, that he scarce ever undertook the overthrow of any position, but either by quickness of wit he undermined or by weight of reason he crushed it? Farther, who is able to express the praises which his style of speech deserves, which is fraught (I know not how) with that cogency of reason, that such as it cannot persuade it compels to assent: whose so many words almost are so many sentences; whose so many senses, so many victories. This know *Marcion* and *Apelles*, *Praxeas* and *Hermogenes*, Jews, Gentiles, Gnostics, and divers others: whose blasphemous opinions he hath overthrown with his many and great volumes, as it had been with thunderbolts. And yet this man, after all these things, this *Tertullian*, I say, not holding the Catholic doctrine, that is, the universal and old faith, being far more

eloquent than faithful, changing afterwards his mind, at last did that which the blessed Confessor *Hilary* in a certain place writeth of him; “He discredited (quoth he) with his later error his worthy writings:” and he also was a great temptation in the Church. But hereof I would not say more: only this I will add, that by his defending, against the precept of Moses, for true prophecies the new madness of *Montanus* springing up in the Church, and those insane dreams about new doctrine of frantic women, he deserved that it should be said of him also, and his writings, “If a prophet shall rise up in the midst of thee,” and straight after, “thou shalt not hear the words of that prophet.” Why so? “Because (quoth he) your Lord God doth tempt you, whether you love Him or no.”



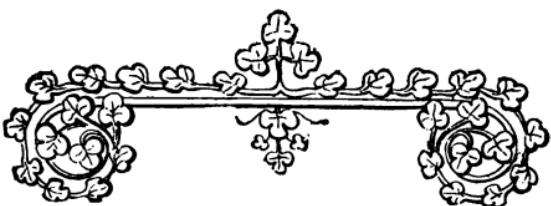


CHAP. XIX.

OF OUR DUTY IN SUCH CASES.

WE ought therefore evidently to note by these, so many, so great, and divers other such weighty examples in the Church, and according to the laws of Deuteronomy most clearly to understand, that if at any time any Ecclesiastical teacher strayeth from the faith, God's providence doth suffer that for our trial, whether we love Him or no in our whole heart, and in our whole soul.





CHAP. XX.

THE CHARACTER OF THE TRUE CATHOLIC. THE CHARACTER AND STATE OF INNOVATORS.

WHICH being so, he is a true and genuine Catholic that loveth the truth of God, the Church, the body of Christ; that preferreth nothing before the religion of God; nothing before the Catholic Faith; not any man's authority, not love, not wit, not eloquence, not philosophy; but contemning all these things, and in faith abiding fixed and stable, whatsoever he knoweth the Catholic Church universally in old time to have holden, that only he purposeth with himself to hold and believe: but whatsoever doctrine, new and not before heard of, such

an one shall perceive to be afterward brought in of some one man, beside all or contrary to all the Saints, let him know that doctrine doth not pertain to religion, but rather to temptation, especially being instructed with the sayings of the blessed Apostle *St. Paul*. For this is that which he writeth in his first Epistle to the *Corinthians*; “There must (quoth he) be heresies also, that they which are approved may be made manifest among you.” As though he should say; This is the cause why the authors of heresies are not straight rooted out by God, that the approved may be made manifest, that is, that of every one it may appear how steadfastly, faithfully, and constantly, he loveth the Catholic Faith. And certain it is, that upon the springing up of any novelty, straightway is discerned both the weight of the corn and the lightness of the chaff; then is that easily blown out of the

floor which before lightly remained in the floor ; for some by and by fly away, others only shaken, are both afraid to perish, and ashamed to return, remaining wounded, half dead, half alive, like unto those which have drunk so much poison, as neither killeth, nor well digesteth, neither bringeth death, nor yet permitteth to live. O miserable state ! with what seas of cares, with what storms, are they tossed ! for now at one time, as the wind driveth them, they are carried away headlong in error ; at another time, coming again to themselves, they are beaten back like contrary waves ; sometime with rash presumption they allow such things as seem uncertain, at another time of pusillanimity they are in fear even about those things which are certain ; doubtful which way to take, which way to return, what to desire, what to avoid, what to hold, what to let go ; which misery and

affliction of a wavering and unsettled heart, were they wise, is as a medicine of God's mercy towards them. For this is the reason why, when out of the safe port of the Catholic Faith, they are shaken, tossed, and almost killed with storms and troubles, that they should take down the now shivered sails of their proud mind, which they vainly hoisted up to the winds of novelties, and so retire and keep themselves within the most sure port of their calm and good Mother, and first cast up those bitter and turbulent waters of errors, that afterwards they may drink of the flowing rivers of lively and pure water. Let them learn well to forget that, which well they never learned; and so much of all that the Church teacheth as by reason is to be attained to, let them endeavour to understand; and that which surpasseth reason, let them believe.



CHAP. XXI.

ST. PAUL'S EXHORTATION TO TIMOTHY CONCERNING
THAT WHICH WAS COMMITTED TO HIM (DEPO-
SITUM.)

WHICH being so, oftentimes calling to mind and remembering the self-same thing, I cannot sufficiently marvel at the great madness of some men, at so great impiety of their blinded hearts, lastly, at so great a licentious desire of error, that they be not content with the rule of faith once delivered us, and received from of old, but do every day search and seek for one new doctrine after another, ever desirous to add to, to change, or to take away something from,

religion; as though that were not the doctrine of God, which it is enough to have once revealed, but rather man's institution, which cannot but by continual amendment, or rather correction, be perfected.

Whereas the Divine Scriptures cry out, "Do not transfer the bounds which thy fathers have set down^d;" and "Do not judge over thy judge^e;" and, "The serpent will bite him that cutteth the hedge^f;" and that saying of the Apostle, by which, as by a spiritual sword, all wicked novelties of all heretics have often been cut down, and shall ever be cut down^g. "O Timothy, keep the *depositum*, avoiding the profane novelties of voices, and oppositions of falsely-called knowledge, which certain promising have erred about the faith." And yet for all this, some there be of so

^d Prov. xxii. 28.

^e Eccles. viii. 14.

^f Eccles. x. 8.

^g 1 Tim. vi. 20.

shameless and hardened forehead, of so unimpressible impudence, of so adamantine obstinacy, as not to yield to such force of Divine Scripture, not to be moved with such weight of reason, nor yet shaken with so great blows; finally, as not to be beaten in pieces by such lightning from Heaven: "Avoid (saith he) the profane novelties of voices." He saith not, Avoid antiquities; he saith not, Avoid ancientness; nay rather sheweth what contrariwise he should follow. For if novelty is to be avoided, antiquity is to be retained; if novelty be profane, antiquity is sacred. "And oppositions (quoth he) of falsely-called knowledge." Verily the name of knowledge in the schools of the heretics is false, where ignorance is called knowledge, mist reputed clearness, and darkness disguised by the name of light. "Which certain (quoth he) promising have erred about the faith."

What promised they when they erred about the Faith? What else, but I know not what new and unknown doctrine? For you may hear some of them say, "Come, O ye unwise and silly souls, which commonly are called Catholics, and learn the true Faith, which none understandeth beside us, which hath been hidden many hundreds of years past, but of late hath been revealed and laid open; but learn it privily, learn it secretly, for it will delight you." And again, "When you have learned it, teach it secretly, that the world may not understand it, that the Church may not know it, for it is granted to few to understand the secret of so great a mystery." Are not these, think you, the words of that harlot, which in the *Proverbs of Solomon* calleth unto her the passengers that pass on their way. "Who is (quoth she) most foolish among you, let him turn unto

me^h." And such as be of small judgment she exhorteth, saying, " Touch willingly secret bread, and drink sweet water privily." What followeth? " But he knoweth not (quoth he) how in her company earthly men do perish." Who be these earthly men? Let the Apostle declare: " Those (quoth he) which have erred about the Faith."

^a Prov. ix. 15.





CHAP. XXII.

FURTHER CONSIDERATION OF THE SAME. WHO
IS MEANT BY TIMOTHY. WHAT THE DEPOSI-
TUM IS.

BUT it is worth the labour more diligently to examine the Apostle's whole chapter. "O Timothy, (quoth he,) keep the *depositum*, avoiding profane novelties of voices." This exclamation O, both sheweth foresight, and also argueth charity; for he foresaw certain errors, which beforehand he also was sorry for. Who at this day is *Timothy*? but either generally the whole Church, or especially the whole body

of Prelates, who ought either themselves to have a sound knowledge of divine religion, or who ought to infuse it into others. What is meant by *keep the depositum*? Keep it (quoth he) for fear of thieves, for danger of enemies, lest when men be asleep, they oversow cockle among that good seed of wheat, which the Son of man hath sowed in His field. “Keep (quoth he) the *depositum*.” What is meant by this *depositum*? that is, that which is committed to thee, not that which is invented of thee; that which thou hast received, not that which thou hast devised; a thing not of wit, but of learning; not of private assumption, but of public tradition: a thing brought to thee, not brought forth of thee; wherein thou must not be an author, but a keeper; not a founder, but an observer; not a leader, but a follower. *Keep the depositum*, (quoth he.) Preserve the talent of the Catholic Faith safe and

undiminished; that which is committed to thee, let that remain with thee, and that deliver. Thou hast received gold, render then gold; I will not have one thing for another; I will not have thee for gold render either impudently lead, or craftily brass: I will not the show, but the very nature of gold itself. O *Timothy*, O Priest, O Teacher, O Doctor, if God's gift hath made thee meet and sufficient for thy wit, exercise, and learning, be the *Beseleel* of the spiritual tabernacle, engrave the precious stones of God's doctrine, faithfully set them, wisely adorn them, give them brightness, give them grace, give them beauty. That which men before believed obscurely, let them by thy exposition understand more clearly. Let posterity rejoice for coming to the understanding of that by thy means, which antiquity without that understanding had in veneration. Yet

for all this, in such sort deliver the same things which thou hast learned, that 'albeit thou teachest after a new manner yet thou never teach new things.





CHAP. XXIII.

OF WHAT KIND OF IMPROVEMENT CHRISTIAN DOCTRINE IS CAPABLE IN THE CHURCH OF CHRIST.

BUT peradventure some will say, Shall we then have no advancement of religion in the Church of Christ? Surely let us have the greatest that may be. For who is either so envious of men, or hateful of God, which would labour to hinder that? But yet in such sort that it may be truly an increase in faith, and not a change; since this is the nature of an increase, that in themselves severally things grow greater; but of a change, that something be turned, from one

thing which it was, to another which it was not. Fitting it is, therefore, that the understanding, knowledge, and wisdom, as well of every man in particular, as of all in common; as well of one alone, as of the whole Church in general; should by the advance of ages abundantly increase and go forward, but yet for all that, only in its own kind and nature; that is, in the same doctrine, in the same sense, in the same judgment. In this case, let the religion of our souls imitate the nature of our bodies, which although with process of time they develope and unfold their proportions, yet they remain the same that they were. There is great difference betwixt the flower of youth, and the ripeness of age, yet the self-same men become old which before were young; so that although the state and condition of one and the self-same man be altered, yet one and the self-same nature,

one and the self-same person, doth still remain. The limbs of infants be small, of young men great, yet not divers, but the same. So many joints as young children have, so many have they when they be men; and if any parts there be, which with increase of more mature years spring forth, those before were in man virtually planted in manner as the seed, so that no new thing do come forth in old men, which before had not lain hid in them being children. Wherefore there can be no doubt, but that this is the due and right rule of growing, the fixed and goodliest order of increasing, if the increase of age complete ever those members, those parts and joints, which the wisdom of our Creator before framed when we were yet but little ones. But if a human form be afterward changed into some other likeness not of its own kind, or at least if any thing be added to

the number of its members or taken from it, then of necessity the whole body must either perish, or become monstrous, or at least be weakened. In like manner, Christian doctrine must follow these laws of increasing, to wit, that with years it wax more sound, with time it become more ample, with continuance it be more exalted, yet remain incorrupt and entire, and continue full and perfect in the proportions of each of its parts, and, as it were, with all its members and proper senses. And that it admit no further change, sustain no loss of its propriety, no variety in definition. For example sake ; our forefathers in old time in this field of the Church, sowed the wheaten seed of true faith; it were now very injurious and inconsistent, that we their posterity, instead of the perfect and true grain, should reap the spurious error of cockle: and contrariwise, it is reason and

very consistent that, the beginning and ending not disagreeing with each other, we should of the increase of wheaten teaching reap the fruit of wheaten doctrine; so that when, with tract of time, any of those first seeds begin to bud and come forth, and now flourish and receive culture, yet there be no change of the propriety of the germ; and albeit fashion, shape, and distinction be added, yet the nature of each kind remain the same. For God forbid that those rosy plants of Catholic doctrine should be changed into thistles and thorns; God forbid, I say, that in the very spiritual paradise, of the slips of cinnamon and balsam should suddenly grow up darnel and aconite. Therefore whatever hath by our fathers' faith been sown in this Church, the field of God's husbandry, reason it is, that the same be cultivated and maintained by the industry of the

children, that this same flourish and wax ripe, that this same grow and come to perfection; lawful indeed it is, that those ancient articles of heavenly philosophy be, in process of time, trimmed, smoothed, and polished; but unlawful that they be changed, unlawful that they be mangled and maimed. And albeit they receive perspicuity, light, and distinction, yet of necessity must they retain their fulness, soundness, and propriety. For if once this licentiousness of wicked fraud be admitted, I tremble to speak what danger is like to ensue of extirpating and abolishing religion; for if we give up any part of the Catholic Faith, straightway other parts, and after that other, and again other, and that now as it were of custom, and by a kind of law, shall be given up. And further what followeth, when the parts, by little and little, have been set aside, but that in

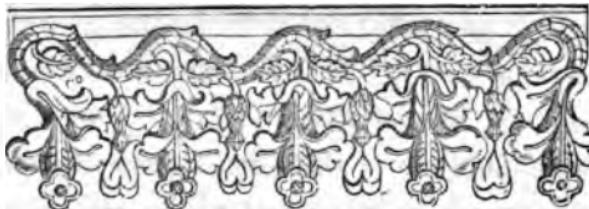
conclusion the whole in like manner must be set aside? And, contrariwise, if new things and old, foreign and domestic, profane and sacred, begin once to be confounded together, then must needs this custom generally creep on, that nothing hereafter remain in the Church untouched, nothing without corruption, nothing sound, nothing pure; and so where before was the sanctuary of chaste and immaculate truth, there shall be a very brothel-house of wicked and filthy errors. But God of His goodness deliver His servants from such minds, and let such madness be rather for the impious!

For the Church of Christ, a careful and diligent keeper of doctrines committed to her charge, never changeth any thing in them, diminisheth nothing, addeth nothing; what is necessary she taketh not away, what is superfluous she putteth not on;

what is her own she loseth not, what is not her own she usurpeth not; but with all industry laboureth only about this one thing, that is, that by faithful and prudent handling of what is old, if aught have been in times past well entered upon and begun, she may perfect and polish it; if aught well set forth and declared, that she may ratify and confirm it; if aught confirmed and defined, that she may retain it. To conclude; what hath she else at any time endeavoured by the decrees of Councils, but that what before was simply credited, the same afterward should be more diligently believed; that what before was taught with less pains, the same afterward should be preached more instantly; that what before was more securely reverenced, the same afterward should more carefully be cherished? This, I say, always, and nothing else, hath the Church,

provoked with the novelties of heretics, effected by the decrees of her Councils, to wit, only to confirm that to posterity by writing, which before by tradition alone she had received of her forefathers, comprehending a great sum of things in few words, and oftentimes, for more easy understanding, marking an old article of Faith by a new and appropriate name.





CHAP. XXIV.

FURTHER CONSIDERATION OF ST. PAUL'S EXHORTATION TO TIMOTHY. INSTANCES IN PELAGIUS, CELESTIUS, ARIUS, SABELLIUS, NOVATIAN, SIMON MAGUS, PRISCILLIAN.

BUT to return to the Apostle. "O Timothy, (quoth he,) keep the *depositum*, avoid profane novelties of voices." Avoid (quoth he) as a viper, as a scorpion, as a basilisk, lest they infect thee not only by touching, but also with their very eyes and breath. What is meant by *avoid*ⁱ? that is, not so much as to eat with any such. What importeth this *avoid*, "if any man (quoth he) come unto you, and bring not this

ⁱ 1 Cor. v. 11.

doctrine," what doctrine but the Catholic and universal, and that which, with incorrupt tradition of the truth, hath continued one and the self-same, through all successions of times, and that which shall continue for ever and without end? What then? "Receive him not (quoth he) into the house, nor say God speed; for he that saith unto him God speed, communicateth with his wicked works^k." "Profane novelties of voices," (quoth he;) what is *profane*? Those which have no holiness in them, nought of religion, wholly external to the sanctuary of the Church, which is the Temple of God. "Profane novelties of voices," (quoth he,) of voices, that is, novelties of doctrines, novelties of things, novelties of opinions, contrary to old usage, contrary to antiquity, which if we receive, of necessity the faith of our blessed ances-

^k 2 John 10.

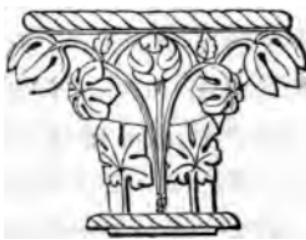
tors, either all, or a great part of it, must be overthrown ; the faithful people of all ages and times, all holy saints, all the chaste, all the continent, all the virgins, all the Clergy, the Deacons¹, the Priests, so many thousands of confessors, so great armies of martyrs, so many famous and populous cities and commonwealths, so many islands, provinces, kings, tribes, kingdoms, nations ; to conclude, almost now the whole world, incorporated by the Catholic Faith to Christ their head, must needs be said, so many hundreds of years, to have been ignorant, to have erred, to have blasphemed, to have believed they knew not what. “Avoid (quoth he) profane novelties of voices,” to receive and to follow which was never the custom of Catholics, but always of heretics. And, to say truth, what heresy hath ever burst

¹ Levitæ.

forth, but under the name of some certain man, in some certain place, and at some certain time? Who ever set up any heresy, who first divided not himself from the consent of the universality and antiquity of the Catholic Church? which to be true, examples do plainly prove. For who ever before that profane *Pelagius* presumed so much of the power of man's free will, that he thought not the grace of God necessary to aid it in every particular good act? Who ever before his monstrous disciple *Celestius*, denied all mankind to be bound with the guilt of *Adam's* transgression? Who ever before sacrilegious *Arius* durst rend in pieces the Unity of Trinity? Who ever before wicked *Sabellius* durst confound the Trinity of Unity? Who ever before cruel *Novatian* affirmed God to be merciless, in that he had rather the death of a sinner than he should return and live? Who

ever before *Simon Magus* (stricken by Apostolical censure, from whom that old sink of all filthiness came, by continual and secret succession, unto this last *Priscillian*) durst ever affirm that God our Creator was the Author of evil, that is, of our wickedness, impieties, and crimes; because God (as he said) so with his own hands made man's very nature, that by a certain proper motion and impulse of an enforced will, it can do nothing else, desire nothing else, but to sin, because, being provoked and inflamed with the furious rage of all vices, it is with an insatiable desire carried away headlong into the pit and sink of all filthiness? Such examples are infinite, which for brevity sake I omit, by all which notwithstanding it appeareth plainly and clearly enough, that it is, as it were, a custom and law in all heresies, ever to take great pleasure in profane novelties, to loath the

decrees of our forefathers, and to make shipwreck of faith, by oppositions of falsely-called knowledge; contrariwise that this is usually proper to all Catholics, to keep those things which the holy Fathers have left, and committed to their charge, to condemn profane novelties, and, as the Apostle hath said, and again forewarned, "if any man shall preach otherwise than that which is received," to anathematize him.





CHAP. XXV.

OF THE SUBTLE CRAFT OF HERETICS IN THE USE
OF HOLY SCRIPTURE.

HERE haply some man may demand, whether heretics also do use the testimony of Holy Scripture? Assuredly they do, and that very earnestly; for a man may behold them, ranging in every part of the sacred volume, in Moses, in the Kings, in the Psalms, in the Apostles, in the Gospels, in the Prophets; for, whether amongst their own brethren, or with strangers, whether in private, or in public, whether in talking, or in writing, whether in convivial meetings, or abroad in the streets, they almost never

allege any thing of their own, which they do not pretend to shadow by words of sacred Scripture. Read the tracts of *Paul of Samosata*, of *Priscillian*, *Eunomius*, *Jovinian*, and the rest of such like pests, and you shall find through all their works a huge heap of examples, scarce a page omitted which is not disguised and coloured with the sayings of the New or the Old Testament. But the more closely they lurk under the shadows of God's law, the more are they to be feared, guarded against, and dreaded; for they know full well that their foul scents be very little likely to please any, if they be breathed barely and without mixture: and therefore they do sprinkle them, as it were, with the perfume of God's word, that so he, which would have readily contemned man's erroneous invention, may not dare so readily to reject the divine oracles; wherein

they are like to those, which, minding to minister bitter potions to young children, do first anoint the brims of the cup with honey, that thereby unwary youth, first tasting the sweetness, may nothing fear the bitter confection. This device also practise they, which upon noxious herbs and juices write the names of good and wholesome medicines, whereby scarce any man, reading the name of a medicine written on it, suspecteth the lurking poison. Hence too our Saviour cried, “Take ye heed of false prophets, which come to you in sheep’s clothing, but inwardly are ravening wolves^{m.}” What is meant else by sheep’s clothing, but the sayings of the Prophets and Apostles, which they, with sheep-like sincerity, did weave, like certain fleeces, for that immaculate Lamb, “which taketh away the sin of the world?” And who are

^m Matt. vii. 15.

ravening wolves, but the cruel and destructive opinions of heretics, which always trouble the sheepfolds of the Church, and, by all means possible, tear in pieces the flock of Christ? But to the end they may more craftily creep in upon the sheep of Christ who mistrust nothing, retaining the ferocity of wolves, they put off their wolfish weed, and shroud themselves with the words of Scripture, as it were with certain fleeces, whereby it happeneth, that when the silly sheep feel the soft wool, they little fear their sharp teeth. But what saith our Saviour? "By their fruits ye shall know them." That is, when they begin not only now to utter those words, but to expound them, not only to cast them forth, but also to interpret them; then will that bitterness, then will that sharpness, then will that madness be perceived, then will that new poison be scented, then will profane

novelties be displayed, then first may you see the hedge cut in two, the old Fathers' bounds removed, the Catholic Faith mutilated, and the Church's doctrine torn in pieces. Such were they whom the Apostle smiteth in the second Epistle to the Corinthiansⁿ, "For such false apostles (quoth he) are crafty workers, transfiguring themselves into the apostles of Christ." What is transfiguring themselves into the apostles of Christ? The Apostles alleged examples out of the divine Law, and they likewise alleged them: the Apostles cited authorities out of the Psalms, and they likewise cited them: the Apostles cited sayings of the Prophets, and they in like manner cited them. But when that Scripture which was alike cited, was not alike expounded, then were discerned the simple from the crafty, the sincere from the

ⁿ Chap. xi. 13.

counterfeit, the right from the perverse; then, finally, the true Apostles from the false apostles. "And no marvel" (saith St. Paul,) "for Satan himself transfigureth himself into an angel of light; it is no great matter therefore if his ministers be transfigured as the ministers of righteousness." Wherefore, according to St. Paul's teaching, whosoever either false apostles, or false prophets, or false doctors, do bring forth the words of holy Scripture, by which they would, according to their corrupt interpretation, confirm their errors, there is no doubt but that they follow the crafty sleight of their master; which surely he would never have invented, but that he knoweth very well, that there is no readier way to deceive, than, where the fraudulent bringing in of wicked error is intended, that there the authority of the word of God should be pretended.



CHAP. XXVI.

**HEREINTO HERETICS FOLLOW THE EXAMPLE OF
THE DEVIL.**

BUT some will say; How prove you that the Devil useth to allege examples out of the divine Law? Such as doubt thereof, let them read the Gospel, where it is written, “Then the Devil took Him up (that is, our Lord and Saviour) and set Him upon the pinnacle of the temple, and said unto Him, If thou be the Son of God, cast Thyself down; for it is written, that He will give His angels charge of Thee, that they may keep Thee in all Thy ways; in their hands shall they hold Thee up, lest perhaps

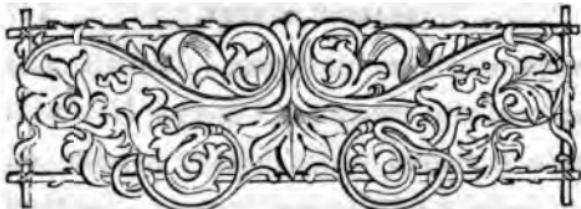
Thou strike Thy foot against a stone^o." How will he, think you, handle poor weak men, which so assailed the Lord of majesty with authorities out of the Scriptures? "If Thou be (quoth he) the Son of God, cast Thyself down." Why so? "For it is written," (quoth he). We are diligently to weigh the doctrine of this place, and to keep it in mind, that, by so notable an example of Gospel authority, we may in no wise doubt, when we see any allege some place of the Apostles, or Prophets, against the Catholic Faith, but that by their mouth the Devil himself doth speak. For, as, at that time, the head spake unto the Head, so now the members do speak unto the members; that is, the members of the Devil unto the members of Christ, the faithless unto the faithful, the sacrilegious unto the religious, to conclude, heretics to

^o Matt. iv. 5, 6.

Catholics. But what, finally, saith he? "If Thou be the Son of God, (quoth he,) cast Thyself down." That is to say; Thou desirest to be the Son of God, and to enjoy the inheritance of the kingdom of Heaven, "cast Thyself down," that is, cast Thyself down from this doctrine and tradition of this high and lofty Church, which is reputed to be the temple of God. And if any demand of any of these heretics, persuading them such things; How do you prove and convince me that I ought to forsake the universal and ancient faith of the Catholic Church? straightway he replies, "For it is written:" and forthwith he will allege you a thousand testimonies, a thousand examples, a thousand authorities, out of the Law, out of the Psalms, out of the Apostles, out of the Prophets; by which, expounded after a new and evil fashion, he would cast headlong the un-

happy soul from the tower of the Catholic Church, into the gulf of heresy. Now with these promises which follow, heretics do wonderfully deceive simple men. For they dare promise, and teach, that in their Church, that is in the conventicle of their Communion, is to be found a great and special, yea, and a certain personal grace of God: so that whosoever be of their number, they all straightway, without any labour, without any study, without any industry, yea, although they never seek nor crave, nor knock, have such special dispensations of God, that, carried up with the hands of Angels, that is, preserved by angelical protection, they can never hurt their foot against a stone, that is, never be made to offend.





CHAP. XXVII.

WHAT CATHOLICS ARE TO DO IN SUCH CASES.

BUT some man will say; If the Devil and his disciples, whereof some be false apostles, false prophets, and false teachers, and the whole heretics, do use the divine sayings, declarations, and promises; what shall Catholic men do, and the children of our Mother the Church? How shall they in the Holy Scriptures discern truth from falsehood? On this very point they must have great care (as, in the beginning of this very Commonitory, I said, holy and learned men had delivered to me) that they interpret the divine Canon according to the

tradition of the Universal Church, and according to the rules of the Catholic doctrine: within which very Catholic and Apostolic Church they must likewise of necessity follow universality, antiquity and consent. And if at any time a part rebel against the whole, novelty against antiquity, the dissension of one or a few (seduced with error) against the consent of all, or the far greater part of Catholics; in that case let them prefer the integrity of universality before the corruption of a part; and in this universality too, let them prefer the religion of antiquity before profane novelty: and again in antiquity, let them prefer, before the temerity of one or a few, first, the decrees of a general Council, if any be; or if no such thing be found, let them follow that, which is next to these; that is, the judgments of many and great Doctors agreeing together: all which faithfully

soberly, diligently, observed, by God's grace, we shall without any great difficulty detect all the mischievous errors of new upstart heretics.





CHAP. XXVIII.

**WHEN AND IN WHAT CASES APPEAL IS TO BE MADE
TO THE CATHOLIC CONSENT OF ANCIENT FATHERS.
THE SIN AND DANGER OF DESPISING IT.**

HERE, I perceive, in order it followeth, to shew by examples, how the profane novelties of heretics are, by bringing forth and comparing the old Doctors' opinions agreeing together, both found out and condemned: which ancient consent, however, of holy Fathers is not so carefully and diligently to be both sought for, and followed, in every small question of the divine Law; but only, or at least especially, in the Rule of Faith; neither yet

are heresies, always, nor all, after this sort to be impugned, but only such as be new and upstart; to wit, at their first springing up, and before they have (as hindered by the shortness of time) falsified the rules of the ancient faith, and before that, the poison spreading farther, they go about to corrupt the Fathers' writings. But those heresies which have already got ground, and be of some continuance, are not this way to be dealt withal: because by long tract of time they have had long opportunity to steal the truth. And therefore such kind, whether of profane schisms, or heresies, which be of longer standing, we must not otherwise convince, but only, if need be, by the authority of the Scriptures: or else avoid and detest them as already convicted and condemned in old time by general Councils of Catholic priests. Therefore so soon as any infectious

error beginneth to break forth, and, for her defence, to steal certain words of the divine Law, and craftily and fraudulently to expound them; straightways for the right understanding of the Canon, the Fathers' judgments are to be gathered together, by which any whatsoever, new, and, therefore, profane, doctrine growing up, may without any shift be detected, and without any reversal be condemned. But those Fathers' opinions only are to be conferred together, which, with holiness, wisdom, and constancy, lived, taught, and continued, in the faith, and communion, of the Catholic Church, and, finally, deserved either to die faithfully in Christ, or happily for Christ to be martyred: whom notwithstanding, we are to believe, with this condition, that whatsoever, either all, or the greater part, with one and the same mind, plainly, commonly, and constantly, as it

were in a Council of Doctors agreeing together, have confirmed, by receiving it, holding it, and delivering it; let that be accounted for undoubted, for certain and acknowledged truth. And whatsoever any, although holy and learned, although a Bishop, although a Confessor and Martyr, hath holden otherwise than all, or against all, let that be put aside from the authority of the common, public, and general judgment, and reputed among his own proper, private, and secret opinions, lest with the utmost danger of our eternal salvation, we do, according to the custom of sacrilegious heretics and schismatics, forsake the truth of the universal doctrine, and follow the novel error of some one man. The holy and catholic consent of which blessed Fathers, lest any man think that he may rashly contemn, the Apostle saith in his first Epistle to the Corinthians, "And

some verily hath God set in His Church, first Apostles^s, of which himself was one: secondly "Prophets," as Agabus was, of whom we read in the Acts^h: thirdly, "Doctors," which now are called ex-pounders, whom also this Apostle sometime nameth Prophets, because by them are expounded, and declared, to the people the mysteries of the Prophets; these, therefore, divinely disposed and placed in the Church of God, at divers times, and sundry places, agreeing all in one mind in Christ, touching any point of catholic doctrine, whosoever contemneth, doth not contemn man but God. And that we disagree not by any means from the truth-teaching unity of these Fathers, the same Apostle doth earnestly entreat, saying, "I beseech you, brethren, that you all say the same thing, and that there be no schisms

^s 1 Cor. xii. 27, 28.

^h Chap. xi.

among you, but that you be perfect in one and the same sense, and in one and the same judgment^{i.}" And if any man separate himself from the communion of their judgment, let him hear that saying of the same Apostle, " He is not the God of dissension, but of peace^{k;}" that is, not of him that leaveth consent and unity, but of them that remain in peace and agreement: "As I teach (quoth he) in all the Churches of the saints," that is, of the Catholics; which Churches therefore be holy, because they continue in the communion of the faith. And lest haply any one should bid us condemn others, and proudly require that himself only be heard, himself only be believed, a little after he saith, " What, hath the Word of God (quoth he) proceeded from you? or hath it come unto you only?" And lest this might be taken as spoken slightly, he

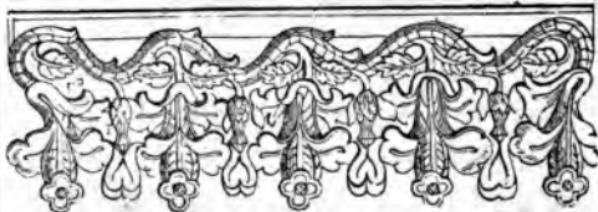
ⁱ 1 Cor. i. 10.

^k 1 Cor. xiv. 33.

addeth, " If any (quoth he) seemeth to be a prophet or spiritual, let him acknowledge the things which I write unto you, that they are the commands of the Lord." What commands, but that, if a man be a prophet, or spiritual, that is, a master in spiritual matters, let him be a zealous lover of equality and unity, in such wise, that he neither prefer his own opinions before the judgment of others, neither leave the common consent of all men ? " Commandments touching which thing he that is (quoth he) ignorant of," that is, he that learneth not, when he yet knoweth them not, or contemneth when he knoweth them, " he shall not be known," that is, he shall be thought unworthy, whom amongst such as be united in faith and equal humility, God should regard and look upon: a greater evil than which I doubt whether any man can devise: which yet, notwithstanding, (according to

the Apostle's commination,) we see to have fallen upon *Julian* the Pelagian, who either cared not to be joined at all in opinion with his fellows, or else presumed to separate himself from them. But now it is time to bring forth the example which we promised; where and after what sort the judgment and opinions of holy Fathers have been gathered together, that according to them, by the degree and authority of an Ecclesiastical Council, the Rule of Faith might be set down: which to the end that I may more commodiously do, I will here make an end of this Commonitory, and so take another beginning for those things which do follow.





CHAP. XXIX.

The second Commonitory has been lost, and no more of it preserved than the last section, that is, only the recapitulation, which is here subjoined.

RECAPITULATION. THE PRACTICE OF THE CHURCH SHEWN IN THE PROCEEDINGS OF THE COUNCIL OF EPHESUS.

WHICH being so, it is now time that in the end of this second book we recapitulate that which in these two Commonitory books hath been spoken. We said, in the premises, that this always hath been, and even at this day is, the custom of Catholics, to try and examine true faith, by these two

manner of ways. First, by the authority of the divine Canon: secondly, by the tradition of the Catholic Church; not because the canonical Scripture is not as to itself sufficient for all things, but because, very many expounding God's word at their own pleasure, do thereby conceive divers opinions and errors. And, for that cause, it is necessary that the interpretation of the heavenly Scripture be directed according to the one only rule of the Church's understanding: only be it observed, especially in those questions upon which the foundations of the whole Catholic doctrine do depend. Likewise we said, that, even within the Church, we were to look to the consent both of universality and antiquity, that so we be neither carried away from sound unity to the side of schism, nor yet cast headlong from antiquity of religion into heretical novelties. We said also, that in

ecclesiastical antiquity itself we were diligently to observe, and seriously to consider, two things, unto which all those that will not be heretics must of necessity cling fast. The first is, that which hath in old time been determined by all the Priests of the Catholic Church, by authority of a General Council. The second is, that, if any new question did arise, in which that were not to be found, we ought to have recourse to the sayings of the holy Fathers, but yet of those only, who in their time and place were approved masters, being such as continued in the unity of the communion and faith: and whatsoever we find that they held with one mind and one consent, to judge that, without all scruple, to be the true and catholic doctrine of the Church. And lest we should seem to say this rather of our own presumption than from any authority of the Church, we gave an

example of the sacred Council holden almost three years since at *Ephesus*, a city in Asia, in the time of the right honourable Consuls, Bassus and Antiochus, in which disputation being had of authorizing rules of faith, lest their might, by chance, some profane novelty creep in, as happened at that perfidious meeting in *Ariminum*, this was thought the most catholic, faithful, and best course to be taken, by all the Priests there present, which were about two hundred in number, that the opinions of those holy Fathers should be brought forth, of whom it was certain, that some of them had been martyrs, some confessors, and that all had lived and died Catholic Priests, that by their consent and verdict, the true religion of ancient doctrine might be duly and solemnly confirmed, and the blasphemy of profane novelty condemned: which being so done, that impious *Nestorius* was worthily

and justly judged to have taught contrary to the old Catholic faith, and blessed *Cyrill* to have agreed with holy and sacred antiquity. And, to the end that nothing might be wanting which procureth credit, we set forth also the names and number of these Fathers, (although not remembering their order,) according to whose uniform and harmonious judgment both the sayings of the Sacred Law were expounded, and the rule of divine doctrine established. Neither will it here be superfluous for memory's sake to repeat them once again.





CHAP. XXX.

LIST OF FATHERS WHOSE WORKS WERE CITED AS WITNESSES IN THE COUNCIL.

THESE therefore are the men whose works were cited in that Council, either as judges, or else as witnesses. *S. Peter*, Bishop of *Alexandria*, a most excellent doctor, and blessed martyr. *S. Athanasius*, Bishop of the same city, a most faithful teacher, and famous confessor. *S. Theophilus*, Bishop also of the same city, a notable man for faith, life, and learning ; next after whom succeeded venerable *Cyrill*, who at this present doth adorn the Church of *Alexandria*. And lest perchance

it should be thought that this was the doctrine of one city, or of one province; to the former there were adjoined those two lights of *Cappadocia*, *S. Gregory*, Bishop and Confessor of *Nazianzum*, and *S. Basil*, Bishop and Confessor of *Cæsarea*, and also another *S. Gregory*, Bishop of *Nyssa*, worthy for his merit of faith, conversation, integrity, and wisdom, of such a brother as *Basil* was. And for proof that not only Greece and the East, but also the Western and Latin world, were always of the same opinion, some letters of *S. Felix* Martyr, and *S. Julius*, both Bishops of *Rome*, which they wrote unto certain men, were there read. And that not only the head of the world, but also the other parts, should give testimony in that judgment; from the South they had blessed *S. Cyprian*, Bishop of Carthage, Martyr; from the North *S. Ambrose*, Bishop of *Milan*.

All these then, to the sacred number of the Decalogue, were alleged in the Council of *Ephesus*, as masters, counsellors, witnesses, and judges; whose doctrine the blessed Synod holding, following whose counsel, believing whose testimony, obeying whose judgment, without shunning of labour, without presumption, without favour, gave sentence concerning the rules of faith. And albeit a far greater number of Fathers might have been alleged, yet was it not necessary, because it was not fit that the time of business should be spent with multitude of witnesses; and further, no man doubted but that those ten did think little other than all the rest of their colleagues.





CHAP. XXXI.

THE COUNCIL CONDEEMS THE DOCTRINES OF
NESTORIUS AS NEW AND STRANGE.

AFTER all this we added also the worthy sentence of blessed *Cyril*, which is contained in the very ecclesiastical acts of that Council. For when the Epistle of *S. Capreolus*, Bishop of *Carthage*, had been read, who urged and entreated nothing else, but that novelty might be overthrown and antiquity defended, Bishop *Cyril* spake and gave his definition in this sort: which I have thought it not out of place to insert here: these then be his words, in the end of the Acts of that

Council. "And this Epistle (quoth he) of the venerable and very religious Capreolus, Bishop of Carthage, which has been read, shall be included in the document of our Acts; whose judgment is clear; for he desireth that the old doctrine of the faith may be confirmed, and that new doctrines, superfluously invented and impiously spread abroad, may be rejected and condemned. To which all the Bishops, with one consent, cried out: 'These are the words of all, This we speak all, This is the wish of all.'" What then were the words of all? What the wishes of all? Surely nothing else, but that that which was of old time delivered might be retained, and that which was newly invented might be rejected. After that, we admired and highly commended the great humility and holiness of that Council, that so many Priests, almost the greater part of whom

were Metropolitans, of such erudition, of such learning, that they were almost all sufficient to have disputed concerning doctrines, and whose very assembling might therefore seem enough to have emboldened them to presume, and determine somewhat of themselves, yet they innovated in nothing, presumed in nothing, arrogated nothing to themselves; but, above all things, were most careful not to deliver any thing unto posterity, which they also had not received of their forefathers, not only disposing well of the business then present, but leaving an example to posterity, namely, how they, in like manner, should reverence the doctrines of sacred antiquity, but condemn the inventions of profane novelty: we inveighed also against the wicked presumption of *Nestorius*: who boasted that he was the first and only man which understood the Scriptures, and that

all others were in ignorance, which before his days in their office of teachers, had expounded the divine sayings, that is, all Priests, all Confessors and Martyrs, of whom some had expounded God's law, others allowed and believed them so expounding: to conclude, he maintained that the whole Church both now doth err, and always had erred, because, as he thought, she had followed, and was following, ignorant and erroneous doctors.





CHAP. XXXII.

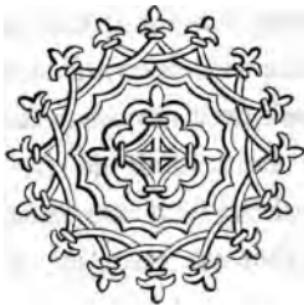
THE AUTHORITY OF SIXTUS AND CELESTINUS IN CONDEMNATION OF NOVELTY IN DOCTRINE.

ALL which, albeit they were abundantly sufficient for the overthrow and extinguishing of all profane novelties, yet, lest that aught should in such plenty of proofs be wanting, we will add for a conclusion a twofold authority of the See Apostolic, the one of holy Pope *Sixtus*, which venerable man now adorneth the Church of Rome; the other of Pope *Celestinus*, of blessed memory, his predecessor, which I have thought needful here also to insert. The

holy Pope *Sixtus* then, in his Epistle which he sent to the Bishop of Antioch touching the cause of *Nestorius*, saith thus. "Therefore," quoth he, "because (as the Apostle saith) the faith is one, that which evidently hath obtained, what things are to be said, let us believe, and consider that they are to be firmly holden." What then are those things which are to be believed, and to be said? He continueth saying thus, "Let nothing further (quoth he) be allowed to novelty, because it is fitting that nothing be added to antiquity. Let not the clear faith and belief of our forefathers be troubled with any admixture of mire." Apostolically spoken! to attribute to our forefathers' faith the light of transparency, but to denote novel profaneness by the admixture of mire. Pope *Celestinus* likewise is of the same opinion: for in his Epistle which he sent to the Priests of

Gaul, wherein he reprehendeth their connivance, in that, by their silence, they left the old faith unprotected, and suffered profane novelties to spring up, thus he writeth; “Justly” (quoth he) “the blame doth touch us, if by our silence we foster error; therefore let such men be corrected, let them not have liberty to speak at their pleasure.” Some haply may question who they be, whom he forbiddeth to have liberty of speaking, whether the preachers of antiquity, or the inventors of novelties; let himself speak, and discharge the reader of this doubt; for it followeth; “Let novelty cease,” quoth he, “if the matter be so;” that is, if that be true, in which divers accuse unto me your cities and provinces, that through your pernicious connivance you cause them to go over to certain new doctrines; “therefore,” quoth he, “if the matter be so, let novelty cease to molest

antiquity." This then was the blessed opinion of blessed *Celestinus*, not that antiquity should cease to suppress novelty, but rather that novelty should give over to molest antiquity.





CHAP. XXXIII.

THE CONDEMNATION OF NESTORIUS VINDICATED.

CONCLUSION.

WHICH Apostolic and Catholic decrees whosoever resists, first, of necessity he must proudly contemn the memory of *S. Celestinus*, who determined that novelty should give over to molest antiquity. Again, he must scoff at the decree of *S. Sixtus*, whose judgment is, that nothing further be allowed to novelty, because it is not fitting that aught be added to antiquity. Again he must contemn the determinations of blessed *Cyril*, who commended with great praise the zeal of venerable *Capreolus*, in that he desired, that the old Articles of

faith should be confirmed, and new inventions condemned. Likewise he must tread under foot the *Council of Ephesus*, that is, the judgments of the holy Bishops of almost the whole East, who, by God's aid, would not decree aught as requisite to be believed by posterity, but that which the sacred antiquity of our holy forefathers, agreeing together in Christ, had holden, who loudly and with acclamation, with one voice testified, that these were the words of all, this all wished, all gave judgment: that, as all heretics almost before *Nestorius*, contemning antiquity and defending novelty, had been condemned; so likewise *Nestorius* himself, the author of novelty, and impugner of antiquity, should be condemned. Whose sacred consent and agreement, proceeding from the inspiration of heavenly grace, if any dislike, what remaineth but that he maintain that *Nestorius'* profaneness was

unjustly condemned? Finally, he must also condemn the whole Church of Christ, and her masters, the Apostles and Prophets, and especially the doctrine of the blessed Apostle *St. Paul*, as dregs and dross. The Church, because she hath never ceased religiously to keep and maintain that faith which was once delivered; *St. Paul*, because he hath thus written, “O Timothy, keep the *depositum*, avoiding profane novelties of voices;” and again, “if any preach unto you otherwise than you have received, be he accursed.” So that if neither the Apostle’s definitions, nor the Ecclesiastical Canons, ought to be violated, by which, according to the sacred consent of universality and antiquity, all heretics at all times, and lastly, *Pelagius*, *Celestius*, and *Nestorius*, were justly and deservedly condemned; surely necessary it is for all Catholics, which desire to shew themselves

true children of their mother the Church, to adhere, stick close, and hold, even to death, unto the holy faith of their holy Fathers; but to detest and abhor, pursue and drive out, the profane novelties of all profane men whatsoever. This generally is the sum of that which in these two *Com-monitories* we have more amply discoursed of, and now, after the manner of recapitulation, in fewer words gathered together; that my memory, for helping whereof I wrote them, may both with constant admonition be repaired, and yet not overlaid with any tedious prolixity.

*Here endeth the Treatise of Peregrinus
against Heretics.*





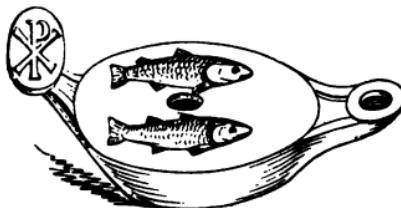
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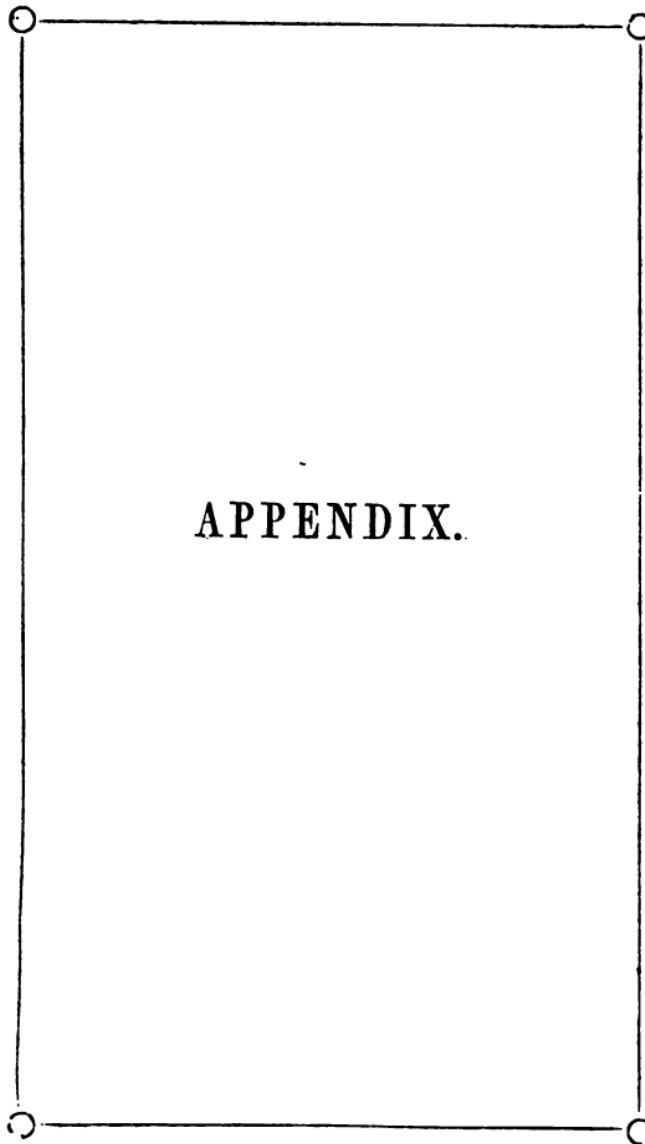
Page 24. line 10. “The Apostolic See, that is, the Roman, which the Apostles Peter and Paul had consecrated by their blood, and which the inhabitants of the West commonly understand when they simply say, The Apostolic See, [Sedes Apostolica,] because that was the only Apostolic Church in the West.” Baluzius.
“Because an opinion prevailed that this Church was founded by S. Peter, therefore in the West it was called the Apostolic See [Sedes Apostolica] by way of honour.” *Calvin. Inst. l. iv. c. 6. § 16.* “But if the *Catholike* she be not, nor the root of the *Catholike Church*, yet *Apostolike* I hope she is. Indeed *Apostolike* she is, as being the See of *one*, and he a *prime Apostle*; but then not *Apostolike* as the Church is called in the *Creed* from all the *Apostles*, no

nor the^a only Apostolike." *Laud's Conference*, § 38. No. 27.

Page 93. line 10. "Novelties;" so the Vulgate, &c. "Vanities" is now the received reading. [Κενοφωνίας, "vain babblings." *Eng. Transl.*] This, however, does not affect the argument from the word *depositum*.

^a Tertullian de Præscrip. Hæret. c. 20, 32, 36. [The Churches mentioned as Apostolic in c. 32 and 36 are: *Smyrna* and *Rome*, in c. 32; *Corinth*, *Philippi*, *Thessalonica*, *Ephesus*, and *Rome*, in c. 36. See *Hammond*, chap. 5. sec. v. 7. quoted in the Appendix.]

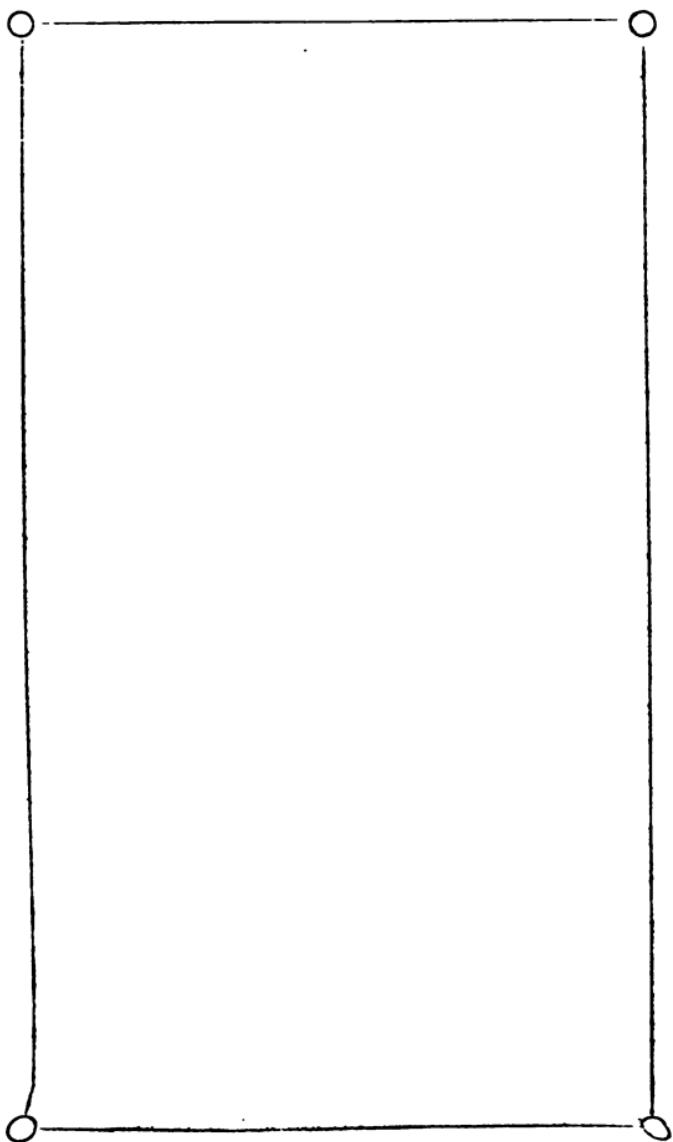


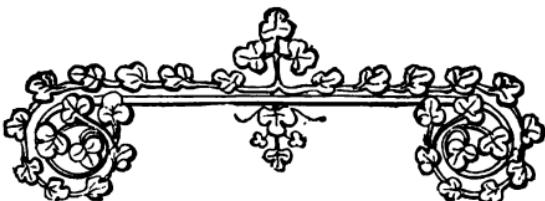


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APPENDIX.

M





APPENDIX.

ARCHBISHOP CRANMER.

“ AND now forasmuch as the wicked Church of Rome, counterfeiting the Church of Christ, hath, in this matter of the Sacrament of the blessed body and blood of our Saviour Christ, varied from the pure and holy Church in the Apostles’ time, and many hundred years after, (as in my book I have plainly declared, and manifestly proved,) it is an easy matter to discern which Church is to be followed. And I cannot but marvel, that Smythe allegeth for him *Vincentius Lirinensis*, who, contrary to Doctor Smythe, teacheth plainly, that the Canon of the Bible is perfect and sufficient of itself for the truth of the Catholic faith: and that the whole Church cannot make one article

of the faith, although it may be taken as a necessary witness, for the receiving and establishing of the same, with these three conditions, that the thing which we would establish thereby, hath been believed in all places, ever, and of all men. Which the papistical doctrine in this matter hath not been, but came from Rome, since Berengarius' time, by Nicolas the Second, Innocentius the Third, and other of their sort: whereas the doctrine which I have set forth, came from Christ and his Apostles, and was of all men every where with one consent taught and believed, as my book sheweth plainly, until the papists did transform and transubstantiate the chief articles of our Christian faith." *Answer to Smythe's Preface. Remains, Oxford, 1833, vol. iii. p. 22.*

"And touching my doctrine of the Sacrament, and other my doctrine, of what kind soever it be, I protest that it was never my mind to write, speak or understand any thing contrary to the most holy word of God, or else against the holy Catholic Church of Christ;

but purely and simply to imitate and teach those things only, which I had learned of the sacred Scripture, and of the holy Catholic Church of Christ from the beginning, and also according to the exposition of the most holy and learned Fathers and Martyrs of the Church.

“And if any thing hath peradventure chanced otherwise than I thought, I may err, but heretic I cannot be, forasmuch as I am ready in all things to follow the judgment of the most sacred word of God and of the holy Catholic Church, desiring none other thing than meekly and gently to be taught, if anywhere (which God forbid) I have swerved from the truth.” *Appeal at his Degradation*, vol. iv. p. 126.

BISHOP RIDLEY.

“And in that the Church of Christ is in doubt, I use herein the wise counsel of *Vincen-tius Lirinensis*, whom I am sure you will allow; who, giving precepts how the Catholic Church may be, in all schisms and heresies, known,

writeth in this manner ; ‘ When, saith he, one part is corrupted with heresies, then prefer the whole world before that one part ; but, if the greatest part be infected, then prefer antiquity.’ ”

Gl. Ridley’s Life of Bp. Ridley, pp. 613, 614.

BISHOP JEWEL.

“ Istorum vero religio, si ita antiqua et vetus est, uti eam ipsi videri volunt, cur unam ab exemplis primitivæ Ecclesiæ, ex antiquis Patribus, et Conciliis veteribus non probant ? Cur tam vetus causa tamdiu deserta jacet sine patrone ? Ferrum quidem, et flammam semper habuerunt ad manum ; de Conciliis vero antiquis, et Patribus, magnum silentium.”
Juelli Apologia. Enchiridion Theologicum, vol. i. p. 162. *Oxford*, 1825.

“ Ostendant ergo aliquando antiquitatem istam suam ; faciant, ut appareant ista, quæ tantopere prædicant esse tam late propagata. Doceant omnes nationes Christianas in suam istam religionem concessisse : sed fugiunt, ut jam ante diximus, a decretis ipsi suis : eaque quæ ante ita paucos annos ab ipsis in omnem

æternitatem sancita erant, tam brevi tempore resciderunt. Quid ergo illis fidendum est in Patribus, in veteribus Conciliis, in verbis Dei? Non habent, O Deus bone, non habent ea, quæ se habere gloriantur; non antiquitatem, non universalitatem, non locorum, non temporum omnium consensum. Idque ipsi, etsi dissimilatum potius cuperent, tamen non ignorant; imo etiam interdum non obscure confitentur."

Ib. p. 166.

"Nos quidem, uti diximus, de mutanda Religione, nihil temere aut insolentur, nihil nisi cunctanter, et magna cum deliberatione fecimus; neque id unquam animum induxissemus facere, nisi nos et manifesta atque indubitate voluntas Dei nobis in sacrosanctis Scripturis patefacta, et salutis nostræ ratio coegisset. Etsi enim discessimus ab illa Ecclesia, quam isti appellant Catholicam, et ea re, nobis apud illos qui judicare non possunt, invidiam faciunt, tamen id satis est nobis, satisque esse debet homini prudenti et pio, et de æterna vita cogitanti, nos ab ea Ecclesia discessisse quæ errare potuerit, quam Christus, qui errare non potest,

tanto ante prædixerit erraturam, quamque nos ipsi oculis perspicue videbamus a sanctis Patribus, ab Apostolis, a Christo ipso, a primitiva et Catholica Ecclesia discessisse. Accessimus autem quantum maxime potuimus, ad Ecclesiam Apostolorum, et veterum Catholicorum Episcoporum, et Patrum, quam scimus adhuc fuisse integrum, utque Tertullianus ait, incorruptam virginem, nulla dum idololatria, nec errore gravi ac publico contaminatam; nec tantum doctrinam nostram, sed etiam Sacra-menta, precumque publicarum formam, ad illorum ritus et instituta direximus: utque Christum ipsum, et omnes fere pios fecisse scimus, Religionem ab istis turpiter neglectam et depravatam, ad originem et ad primordia revocavimus. Inde enim putavimus instauratiōnem petendam esse, unde prima Religionis initia ducta essent. ‘Hæc enim ratio,’ inquit antiquissimus pater *Tertullianus*, ‘valet adver-sus omnes Hæreses, id esse verum, quodcunque primum; id esse adulterum quodcunque poste-rius.’ *Irenæus* sæpe ad antiquissimas Ecclesias provocavit, quæ Christo fuissent viciniores,

quasque credibile vix esset erravisse. Jam vero cur ea hodie ratio non initur? Cur ad antiquarum Ecclesiarum similitudinem non redimus? Cur id a nobis hodie audiri non potest, quod olim in Concilio Niceno, a tot Episcopis et Catholicis Patribus, nullo refragante, pronunciatum est, *Ἐθη ἀρχαῖα κρατεῖτω?*"
Ib. p. 184, 185.

"Here, Mr. Harding, ye have taken in hand a needless labour. You know right well, we despise not the authority of the holy Fathers. . . . Throughout the whole discourse of this Apology in defence of the Catholic truth of our religion, next unto God's holy Word, we have used no proof or authority so much, as the expositions and judgments of the holy Fathers. We despise them not, therefore, but rather give God thanks, in their behalf, for that it hath pleased Him to provide so worthy instruments for His Church: and therefore do we justly reprove you, for that so unadvisedly and without cause, ye have forsaken the steps of so holy Fathers. The four general Councils, wherein ye dwell so long, as they make

nothing against us, so in sundry points they fight expressly against you. To come near the matter, we say not that all cases of doubt are, by manifest and open words, plainly expressed in the Scriptures. For so there would need no exposition. But we say, that there is no case in religion so dark and doubtful, but that it may necessarily be either proved or reproved by collation and conference of Scriptures. In this conference and judgment of the holy Scriptures, we need oftentimes the discretion and wisdom of learned Fathers. Yet notwithstanding may we not give them herein greater credit than is convenient, or than they themselves, if it were offered, would receive. We may reverently say of them, as Seneca, in the like case, sometime said, ‘Non sunt Domini, sed Duces nostri.’ They are our Leaders, but not our Lords. They are not the truth of God itself, but only witnesses of the truth. But the Bishops in those Councils, saith Mr. Harding, brought forth and followed the expositions of the ancient learned Fathers. And

wherefore might they not? What man ever taught or said the contrary? Yet notwithstanding they alleged them, not as the foundations or grounds, but only as approved and faithful witnesses of the truth. Which thing, if Mr. Harding happily will deny, may easily appear by the words of *Cyrillus*, pronounced and published openly in the Council of *Chalcedon*: ‘*Gratulamur vobis mutuo, quod et nostræ et vestræ Ecclesiæ fidem habent consentientem et divinitus inspiratis Scripturis, et traditionibus sanctorum Patrum.*’ [*Evagrius*, iii. 18.] Which words of *Cyrillus* being heard, and the consent of the Fathers being known, the whole Council for joy made a shout together, ‘*Omnes ita credimus, Papa Leo ita credit, &c.*’ Thus we all believe; Pope Leo thus believeth; thus believeth Leo and Anatolius; thus *Cyrillus* believeth; this is the faith of our Fathers; this is the faith of the Apostles; thus have the Apostles taught.’ [*Conc. Chalc. Act. ii.*] Thus may you see, Mr. Harding, to what end the bishops, in the Councils ye spake of, alleged the expositions of the ancient Fathers, and how far they

weighed them under the authority of the Scriptures. In like sort do we also, this day, allege against you, the manifest and undoubted and agreeable judgments of the most ancient learned holy Fathers; and thereby, as by approved and faithful witnesses, we disclose the infinite follies and errors of your doctrine."

Def. of Apol. I. c. ix. div. 1.

"These be cases, not of wit, but of faith; not of eloquence, but of truth; not invented or devised by us, but from the Apostles, and holy Fathers, and founders of the Church, by long succession brought unto us. We are not the devisers thereof, but only the keepers; not the masters, but the scholars. Touching the substance of religion, we believe that the ancient, catholic, learned Fathers believed; we do that they did, we say that they said. And marvel not, in what side soever ye see them, if you see us join unto the same. It is our great comfort, that we see their faith and our faith to agree in one." *Reply. Answer to Mr. Harding's Conclusion, ad fin.*

HOOKER.

"There is in Scripture therefore no defect, but that any man, what place or calling soever he hold in the Church of God, may have thereby the light of his natural understanding so perfected, that the one being relieved by the other, there can want no part of needful instruction unto any good work which God Himself requireth, be it natural or supernatural, belonging simply unto men as men, or unto men as they are united in whatsoever kind of society. It sufficeth, therefore, that Nature and Scripture do serve in such full sort, that they both jointly and not severally either of them be so complete, that unto everlasting felicity we need not the knowledge of any thing more than these two may easily furnish our minds with on all sides; and therefore they which add traditions, as a part of supernatural necessary truth, have not the truth, but are in error. For they only plead, that whatsoever God revealeth as necessary for all Christian men to do and believe, the same we ought to

embrace, whether we have received it by writing or otherwise; which no man denieth: when that which they should confirm, who claim so great reverence unto traditions, is, that the same traditions are necessarily to be acknowledged divine and holy. For we do not reject them only because they are not in the Scripture, but because they are neither in Scripture, nor can otherwise sufficiently by any reason be proved to be of God. That which is of God, and may be evidently proved to be so, we deny not but it hath in his kind, although unwritten, yet the self-same force and authority with the written laws of God."

Laws of Ecc. Pol. b. i. c. 14. [5.] ed. Keble.

"*Oρθοτροπεῖν*, 'to divide aright,' doth note in the Apostles' writings soundness of doctrine only; and in meaning standeth opposite to *καυγοτροπεῖν*, 'the broaching of new opinions against that which is received.' For questionless the first things delivered to the Church of Christ were pure and sincere truth: which whosoever did afterward oppugn, could not choose but divide the Church into two

moieties; in which division, such as taught what was first believed, held the truer part; the contrary side, in that they were teachers of novelty, erred." *Ibid.* b. v. c. 81. [11.] *ed. Keble.*

ARCHBISHOP LAUD.

" And now by this time it will be no hard thing to reconcile the *Fathers*, which seem to speak differently in no few places, both one from another, and the same from themselves, touching *Scripture* and *Tradition*; and that as well in this point, to prove *Scripture* to be the word of God, as for *concordant exposition* of *Scripture* in all things else. When therefore the Fathers say*, *We have the Scripture by Tradition*, or the like; either they mean the *Tradition of the Apostles themselves* delivering it; and there, *when it is known* to be such, we may *resolve our faith*. Or if they speak of the

* *Scripturas habemus ea Traditione.* S. Cyril. Hier. *Catech.* 4. *Multa quæ non inveniuntur in Literis Apostolorum, &c. non nisi ab illis tradita et commendata creduntur.* S. Aug. 2. *de Baptism. contra Donat.* c. 7.

Present Church, then they mean, that the *Tradition* of it, is that by which we *first* receive the Scripture, as by an *according means* to the *Prime Tradition*. But because it is not *simply divine*, we cannot resolve our *faith* into it, nor settle our *faith* upon it, till it resolve itself into the *Prime Tradition of the Apostles*, or the *Scripture*, or *both*; and there we rest with it. And you cannot shew an ordinary consent of *Fathers*; nay, can you, or any of your quarter, shew any one *Father* of the Church, *Greek* or *Latin*, that ever said, *We are to resolve our faith, that Scripture is the word of God, into the Tradition of the Present Church*. And again, when the *Fathers* say we are to rely upon Scripture^b *only*, they are never to be understood with exclusion of *Tradition*, in what cases soever it may be had^c; *not but that the Scrip-*

^b *Non aliunde scientia Cœlestium.* S. Hilar. l. 4. de Trinit. *Si Angelus de Cœlo annunciarerit præterquam quod in Scripturis, &c.* S. August. l. iii. con. Petil. c. 6.

^c *Quum sit perfectus Scripturarum Canone, sibique ad omnia satis superque sufficiat &c.* Vinc. Lirin. contra Hæres. c. 2. And if it be *sibi ad omnia*, then to this, to prove itself, at least after Tradition hath prepared us to receive it.

ture is abundantly sufficient, in and of itself, for all things, but because it is deep, and may be drawn into different senses, and so mistaken, if any man will presume upon his own strength, and go single without the Church.” Conf. with Fisher the Jesuite, § 16. Num. 33.

“For to believe the *Scripture*, and the *Creeds*, to believe them in the sense of the ancient *Primitive Church*; to receive the four great *General Councils*, so much magnified by antiquity; to believe all points of doctrine generally received as fundamental in the *Church of Christ*; is a *faith*, in which to live and die cannot but give salvation.” *Ibid.* § 38. Num. 1.

ARCHBISHOP USHER.

“The second question so rife in the mouth of our adversaries is, ‘Where was your Church before Luther?’ Whereunto an answer may be returned from the grounds of the solution of the former question, that our Church was even there where now it is. In all places of the

world, where the ancient foundations were retained, and those common principles of faith, upon the profession whereof men have ever been wont to be admitted by baptism into the Church of Christ, there we doubt not but our Lord had His subjects, and we our fellow-servants; for we bring in no new faith nor no new Church. That which in the time of the ancient Fathers [*Vinc. Lirin. cont. Hæres. c. 3.*] was accounted to be ‘truly and properly Catholic,’ namely, ‘that which was believed every where, always, and by all,’ that in the succeeding ages hath evermore been preserved, and is at this day entirely professed in our Church.” *Sermon preached before the King. A.D. 1624.* p. 711. *Camb. 1835.*

“ We preach no new faith, but the same Catholic faith that ever hath been preached: neither was it any part of our meaning to begin a new Church in these latter days of the world, but to reform the old.” *Ibid. p. 714.*

HAMMOND.

Sect. III. The two ways of conveying the Faith to us.

1. "This then being the *adequate object* of the *Christian's faith*, those *verities* which have been *revealed* to us by God to be thus *believed* to *righteousness*, called therefore *λαλητικές λόγοι*, words not only *true*, but *wholesome*; the belief whereof is required in order to our *soul's health*: the next *inquiry* is, how we that live in the same *distance* from Christ and His *Apostles* in respect of *time*, that we are *situate* from *Heaven*, which now *contains Christ*, in respect of *place*, may come within any reach of these *revelations* of *Christ*, or to any competent undoubted *assurance*, that those are such indeed, which are *pretended* to be so.

2. And to this also my concession shall be as *liberal* as any Romanist can wish, that there are *two* (*Basil. de Spir. Sanct. c. 27.*) ways of *conveying* such *revelations* to us; one in *writing*, the other by *oral tradition*; the former in the

Gospels and other *writings* of the *Apostles*, &c. which make up the *sacred* writ, or *Canon* of the *New Testament*; the latter in the *Apostle's preachings* to all the *Churches* of their *plantations*, which are no where set down for us in the *sacred* writ, but conserved as *Deposita* (*1 Tim.* vi. 20. *2 Tim.* i. 14.) by them to whom they were entrusted.

3. And although in sundry respects the *former* of these be much the more *faithful, steady* way of conveyance, and for want thereof many things may possibly have *perished*, or been changed by their *passage* through many hands; thus much being confessed by *Bellarmino* himself, (*de Verbo Dei*, l. i. c. 2.) that *the Scripture is the most certain and safe rule of belief*; yet there being no less *veracity* in the *tongues* than the *hands*, in the *preachings* than the *writings*, of the *Apostles*; nay *Prior sermo quam liber, prior sensus quam stylus*, saith *Tertullian*, the *Apostles* *preach* before they *writ*, *planted* *Churches* before they addressed *Epistles* to them: on these grounds I make no scruple to grant, that *Apostolical traditions*, such as are *truly* so,

as well as *Apostolical writings*, are equally the matter of that Christian's belief, who is equally secured by the fidelity of the conveyance, that as one is *Apostolical writing*, so the other is *Apostolical tradition*.

Sect. IV. The testimony from which we receive the Faith.

1. Next then the *enquiry* must proceed by examining what is this *equal way of conveyance, common* to both these, upon strength of which we become *obliged* to receive such and such a *Tradition* for Apostolical.

2. And this again is acknowledged not to be any *Divine testimony*; for *God* hath no where affirmed in divine writ, that the *Epistle*, inscribed of *Paul the Apostle to the Romans*, consisting of so many *periods* as now it is in our *Bibles*, was ever written by that Apostle, nor are there any inward *characters* or *signatures*, or *beams of light* in the writing itself, that can be *admitted*, or pretended for *testimonies* of this, any more than the like may exact to be *admitted* as *witnesses*, that the *Creed*

called the *Apostles'* was indeed in the full *sense* of it delivered to the *Churches*.

3. It remains then, that herein on both sides we rest content with *human testimonies* of *undoubted authority*, or such as there is not any *rational* motive to distrust, and of which *alone* the matter is capable. For as in case of *question* concerning the *Epistle* to the *Romans*, whether this be it, which was addressed by Saint *Paul* to that *Church*, the only regular way of satisfying the *question* is, 1. By *devolution* or *appeal* to those *Fathers* and *Councils*, to whom it was *de facto* sufficiently testified and approved, (*viz.* by examination of the *Records* of that *Church* to whom it was written, and by whom received through the hands of some trusty *messenger* of that *Apostle*, such as *Phebe* that ministered unto him, and by other *credible* ways of confirmation;) and, secondly, and by that consequence, to those very *original records*, and proofs of *undoubted* fidelity. So in the way of *trial* of any *tradition* pretended to be *Apostolical*, whether it be such or no, is by devolving it to those same, or the *like Fathers*

and *Councils*, which having occasion and commodity to examine the truth of the matter by the *records* or *testimonies* of those *Churches*, to which it was delivered, found it sufficiently *testified* by them, that it was in truth according as it pretended.

4. And from hence it follows, that as we of this age have no other way of judging of the *Canon of Scripture*, or of any *book*, or *chapter*, or *period* contained in it, but by the *affirmation* and *authority* of those *testifiers* in the *first ages* of the *Church*, either by their *writings*, or by the unquestioned *relations* of others, brought down and made known to us; so are we as unable to judge of *Apostolical Traditions unwritten*, whether this or that *doctrine* be such or no, unless it be thus by the undoubted *affirmations* of the *ancients* (who are presumable by their *antiquity* to know the truth, and by their *uniform* consent neither to *mistake themselves*, nor to *deceive us*) *communicated* and *conveyed* to us

Sect. V. The qualifications of such testimonies.

1. Now then comes the *upshot* of the *enquiry*, what *qualifications* there are of a *testimony*, or *testifier*, without which, it or he may not be thus deemed *creditable* or *ἀξιόπιστος*, *worthy to be believed by a sober Christian*: and where these *qualifications* are to be found: which when we have once resolved, it will be possible for us to pass some judgment of *Traditions* duly styled *Apostolical*, which as such must be allowed to be the *object* of our *Faith*.

2. And herein I shall hope also that the *resolution* will be *unquestionable*, if it be bounded by those *three terms* to which *Vincentius Liricensis*, in his *defence* of the *Catholic Faith* against *Heresies* and *innovations*, hath directed us, *Universitas, Antiquitas, Consensio*; *Universality, Antiquity, Consent*, viz. That the *Testimony* we depend on, be the result of *all*, the *ancients, consenting*, or without any considerable dissent. Or, in yet fewer words, a *Catholic Testimony, truly such*, i. e. *universal* in all

respects, 1. of *Place*, 2. of *Time*, 3. of *Persons*.

3. For, *first*, if it be not *testified* from all places, it is not *qualified* for our *belief*, as *Catholic* in respect of *place*, because the *Faith* being *one* and the *same*, and by all and every of the *Apostles* preached, and *deposited* in *all* their plantations, what was ever really thus taught by *any* of them in any *Church*, will also be found to have been taught and received in *all* other *Apostolical Churches*.

4. To which purpose the words of *Irenæus* are express, *lib. i. cap. 3.* *The Church disseminated over all the world, having received this preaching and this faith, preserves it diligently, as the inhabitants of the same house believe them alike, as having the same soul and heart, and teach and preach and deliver them alike, as having the same mouth; for though their languages are unlike, the virtue of Tradition is one and the same, and neither do the Churches which are founded in Germany believe or deliver otherwise than those which were constituted in Spain, in France, in the Orient, in Egypt, in Afric, in*

the middle of the world; but as one and the same sun shines through the whole world, so doth the light and preaching of the truth in every place, where it is received, disperse itself.

5. So also *Tertullian de Præscript.* c. 20. *Presently therefore the Apostles, having first in Judæa testified the Faith and instituted Churches, and then taken their journey over all the world, made known to the nations the same doctrine of the same Faith, and so planted Churches in every city, from which the rest of the Churches afterward borrowed their seeds of Faith and doctrine, and so daily continue to do, and are formed into Churches.*

6. From which *premises*, his *conclusion* is just that which I here deduce : *If so, then it is evident that every doctrine must be deemed true which conspires with the Apostolical Churches, which are the wombs and originals whence the Faith came out, as maintaining that without any question, which the Churches received from the Apostles, the Apostles from Christ, and Christ from God: and that all other doctrine is under the prejudice of being false, which is contrary to*

the truth of the Churches, of the Apostles, of Christ, and of God.

7. It is true indeed that whatsoever one Church professeth to have received from the Apostle that planted it, is of itself sufficient, without the confirmation of all others, to beget and establish belief in him, to whom it thus testifies : whereupon *Tertullian*^d refers the enquirers to that *Apostolic Church* that is next him, be it *Corinth, if he live in Achaia; Philippi, or Thessalonica, if in Macedonia; Ephesus, if in Asia; or if he be near Italy, Rome.* But this is no farther to be extended, than while we suppose without enquiry, that other *Apostolical Churches* have received, and are ready to testify, the same ; which presumption or supposal must then cease, when upon enquiry we find the contrary ; there being then none of this first kind of universality, viz. of place, and, so far, no validity in the testification.

8. Secondly, for the universality of time, that must be cautiously understood ; not so as to signify it a prejudice to any doctrine, if in some

^d *De Præscrip.* c. 36.

one or more ages it have not been *universally* received; for then there could be no *Heretics* at any time in the *world*: but so as to extend to the *first* and *purest*, and not only to the *latter* ages of the *Church*.

9. That which was delivered by the *Apostles* was certainly *received* in that *first* age, wherein they *lived*; and by careful enquiry will be found from their *monuments* to have been then among them. And that which by this *trial* is discerned to be of later date, not to be de-scribed in the *first* times, nor testified by suffi-cient *authority* to be derived from thence, falls short again of this *second* part of *universality* in respect of time.

10. *Thirdly*, for the *consent* of *testifiers*, that is also necessary to the rendering it a *Catholic* and *authentic testimony*; any considerable num-ber of *dissenters* being of *necessity* to weaken our belief, and infuse reasons of *doubting*, and a *preponderancy* of *dissenters* the other way, to weigh down (at least to *incline*) the *belief* to the *contrary*.

*Sect. XV. A Recapitulation and Conclusion
of this matter concerning Heresy.*

1. It is now time to draw to a *conclusion* of this whole matter ; and from the *premises* to complete and abbreviate that plea, which will, I doubt not, secure the *Church of England* from all colourable charge of *Heresy*. For that,

2. *First*, It confessedly receives the *whole* word of Christ, the entire *Canon* of the *New Testament*.

3. *Secondly*, It retains entire the *Symbol* of the *Apostolic Faith*, as that was delivered to the *Churches* in all the *Apostolic plantations*.

4. *Thirdly*, It understands both *Scripture* and *Creed*, according to that *traditive interpretation*, which the first *Four*, or if you will, *Six*, or indeed any of the *Ecumenical Councils*, truly so called, have discovered and declared to be the sense of all the *Apostolic Churches* in the world, and were *universally* received by *all Churches* in such their declaration.

5. *Fourthly*, That we never rejected any *Catholic testimony* (offered in behalf of any

doctrine) nor *Council*, but such as even our *enemies* grant, or evidence of the matter *proclaims*, not to have been *OEcumenical*.

6. *Fifthly*, That we do not believe that any *General Council*, truly such, ever did, or shall *err* in any matter of *Faith*, nor shall we further dispute the *authority*, when we shall be duly satisfied of the *universality* of any such. [cf. Sect. xiv. 1. This then of the *inerrableness* of *General Councils*, being thus far evidenced to be no matter of *Faith*, because not founded in any part of *Scripture* or *Tradition*, (nor consequently the contrary any matter of *Heresy*,) the utmost that can be said of it is, that it is a *theological verity*, which may piously be believed.]

7. *Lastly*, that we are willing to proceed, and enlarge all this, from the *Church* collected in a *Council*, to the *Church* diffused or the *principal pastors* thereof, *out of Council*, and are ready to *receive*, and acknowledge as *doctrine of Faith*, every proposition, which the *Fathers* that lived in any competent distance from the *Apostles* do *uniformly*, or without any consider-

able dissent, deliver down to us, as the truths of *God, Traditions Apostolical.*

8. Herein I may not now fitly enlarge, by proceeding to a view and defence of all, or any such *particular doctrines*, nor indeed can I without the spirit of *Divination*, not knowing what one *doctrine*, denied by us, any *Romanist* will assume to assert upon these terms (contest by these measures of *universality, antiquity, and consent*) to be *Apostolical Tradition.*

9. As for the *authority* of the *present Roman Church*, which is by them so much insisted on, as we cannot deem that *sufficient* to impose upon all *Christians* any new book of *Scripture*; so neither can we by force of any *Catholic* rules (such as *Vincentius* is confessed to have furnished us with *sufficiently*) receive from that sole *testimony* of theirs (which is but the testimony of *one* part, and of *one* age of the *Church*, and not of the *universal Church* of all *ages*) any part of *Christian doctrine*, though by them never so earnestly contested to be *Apostolical.*" *A Parænesis, chap. v. of Heresy. Works, vol. i. p. 545, 6, 559. Fol. 1684.*

BISHOP BULL.

"These men account us innovators because we recommend, that all persons should study with diligence, and receive with veneration, the writings of ancient doctors, approved by the Catholic Church, especially of those doctors who bordered on the Apostolic age. These men account us innovators, because, next to the sacred Scriptures, we singly regard, and revere, the more pure and primitive antiquity ; and because we advise others religiously to follow the consenting judgment of that antiquity, wherever discoverable, as it certainly is discoverable in all matters of greater moment ; whilst in other matters, we leave each individual to the dictates of his own free judgment ; saving ecclesiastical and Christian peace. And this, we are persuaded, is the best and only method of terminating those unhappy controversies, which, at the present day, have rent the Church of Christ into so many parties . . . All persons, not absolutely strangers to our history, are aware, that, so far as it was practic-

able, and the age allowed, our Reformation was, in all respects, conformed to the example of the ancient Catholic Church. Hence was the order of Bishops retained in England, and that new form of ecclesiastical government rejected, which, by the advice of Calvin, was adopted in other Churches Hence, were certain ancient doctrines, though most abhorrent from the sentiments of Calvin established and confirmed by our Church Hence, almost at the commencement of our Reformation, in the year 1571, was that remarkable Canon respecting preachers, sanctioned by the consent of a full provincial Synod, and further confirmed by the royal authority of Elizabeth.

'Let preachers, above all things, be careful, that they never teach aught in a sermon, to be religiously held and believed by the people, except that which is agreeable to the doctrine of the Old or New Testament; and which the Catholic Fathers, and ancient Bishops, have collected from that very doctrine.' [Coll. Can. Lond. 1691. p. 238.]

Hence among the *Directions* and *Rules*, which, by the advice of the Bishops, *King James*, the successor of *Elizabeth*, recommended to the special care of the Vice-Chancellor, the Heads of Colleges and Halls, the two Professors, and the two Proctors in the University of *Oxford*, when the Puritanical faction was more than usually strong there, the following direction was inserted: it is the *seventh* in order. '*That Theological candidates be admonished, to give their labour and study to books of a nature most consonant with the doctrine and discipline of the Church of England: that is, to employ their time in reading the Fathers, Councils, scholastic writers, ecclesiastical historians, and polemical divines; and that they pay not so disproportionate attention to compends and abridgments, as to make them the foundations of their theological studies.*' Translated (by Bishop Jebb) from the *Apolog. pro Harm. Apostol.* sect. i. § 3, 4.



BISHOP JEBB.

"To the period here designated, we are indebted for a writer, who, above all other writers, has settled the rule of Catholic interpretation. *Vincentius Lirinensis*, a resident in the isle of Lerins, a presbyter of the Christian Church, flourished in the fifth century. No preceding Father has thrown equal light on the catholic interpretation of Scripture; and from no subsequent theologian has the subject received much additional clearness." *Peculiar Character of the Church of England. Pastoral Instructions*, p. 280.

"Such are the views of *Vincentius*. But where, at this day, are those views retained, except in the Church of England? The Protestant Communions on the Continent have not so much as pretended to revere antiquity. The Church of Rome has not been wanting in the pretension; but, instead of revering antiquity, she has idolized herself. The Church of England alone has adopted a middle course; mov-

ing in the same delightful path, and treading in the same hallowed footsteps, with Vincentius, and the Catholic Bishops, and the ancient Fathers: proceeding as far as they proceeded, and stopping where they stopped." *Ibid.* p. 293.

"At such doubts, I do not wonder: I once felt them myself: and therefore am not dissatisfied to find others giving evidence, that my past scepticism (though, as I now think, without just foundation) was not unreasonable. In such matters I do not generally like to rest much upon authority: and the *argumentum ad verecundiam* is one which I would never press, especially in dealing with a truly modest fellow-traveller. But you will feel with me, that it is something in favour of Vincentius's rule that it has been *received*, *extolled*, and acted upon, by such men as Ridley, Jewel, Grotius, Overal, Hammond, Beveridge, Bull, Hickes, Bramhall, Grabe, Cave, and our own Archbishop King; that it has been admitted expressly, even by Chillingworth; and that it has been unreservedly acknowledged as a just and true

guide, by Bishop Taylor, in one of his latest works, the Visitation Sermon at Connor: a tribute, this last, the more remarkable, because, in his *Liberty of Prophesying*, and in his *Ductor Dubitantium*, he had spoken less respectfully of the principle; and his remarkable change of language can be accounted for, only by his having undergone a correspondent change of sentiment. He had seen, felt, and weighed every difficulty; the result of all was a deliberate persuasion, that Vincentius was right, and that he himself was wrong. But to say no more of mere authorities, however strong, I own I cannot at present feel any difficulty in applying Vincentius's rule. If a doctrine is propounded to me as vitally essential, that is, to speak technically, as matter of faith, before I can receive it as such, I must go to the catholic succession, and ascertain whether that doctrine has been held, *semper, ubique, ab omnibus*: convinced, that if it has not been so held, my assent is not due to it, as *matter of faith*. If again a doctrine which I hold is impugned as heretical, next to the Scripture, and as inter-

pretrative of Scripture, I must go to the catholic succession : and if I find this doctrine universally asserted, I cannot believe that it is any other than the sincere truth of the Gospel. The universality here mentioned, is not of course a *mathematical* but a *moral* universality ; the universality, to use Vincentius's own words, of those Qui, in fide et communione catholica, sancte sapienter et constanter viventes, vel mori in Christo fideliter, vel occidi pro Christo feliciter meruerint ? And here I may observe, that Vincentius himself has anticipated your great objection, a very fair one, no doubt, and which requires and deserves an answer, namely, that 'true Christianity, far from being diffused *ubique* or received *ab omnibus*, was sometimes confined to a very narrow channel : when the great majority of Bishops were Arians, what becomes of this rule ?' Let Vincentius answer : 'Quid si novella aliqua contagio, non jam portiunculam tantum, sed totam pariter Ecclesiam commaculare conetur ? Tunc item providebit ut Antiquitati inhæreat.' Nor be it thought, that, by this means, the

quod ubique and *quod ab omnibus*, are idly absorbed in the *quod semper*: they are as above hinted, to be taken, not mathematically, but morally, and so taken, they are an effectual guard to the *quod semper*. From the beginning, or, at least, from very remote antiquity, worthy individuals have frequently held, some one, or more, unsound opinions: and looking to individuals merely, the *quod semper* might be alleged, as it has been alleged, in favour of every opinion: it is to be rectified, however, by looking to *universality* and *consent*; not *universality with exception*, for such is not to be found: but the *concurrent and consistent sentiments, of the most and greatest doctors, in the whole body of the Church: not at any given period, but throughout the whole succession*. Nor will such a research be so laborious as might be imagined; for, in the first place, the catholic verities, those to be believed for necessity of salvation, are but few: and in the next place, the concurrent sense of catholic Christians, on those few but important points; has been amply elicited by controversy; insomuch that from

the works of Bp. Bull, and a very few more, any candid and intelligent student might obtain competent and intelligent satisfaction, respecting the sense of the Universal Church, on any and every of the catholic verities: as to all other verities, and as to the interpretation of particular texts of Scripture, they are left at large; provided always that no catholic truth be impugned, and that the analogy of the faith be maintained inviolable." *Letter to Dr. Nash. Foster's Life, &c. of Bp. Jebb*, vol. ii. p. 249.

BISHOP KAYE.

"On the subject of Religion, there appears to be a peculiar propriety in appealing to the opinions of past ages. In human science we find a regular advance from less to greater degrees of knowledge. Truth is elicited by the labours of successive enquirers, each adds something to the stock of facts which have been previously accumulated; and as new discoveries are continually made, the crude notions of those who first engaged in the pursuit are discarded for more matured and more enlarged

views. The most recent opinions are those which are most likely to be correct. But in the case of a divine revelation, this tentative process can have no place. They, to whom is committed the trust of communicating it to others, are thoroughly instructed in its nature and its objects, and possess a knowledge which no enquiries of subsequent ages can improve. What they deliver is the truth itself; which cannot be rendered more pure, though it may, and too probably will, be adulterated in its transmission to succeeding generations. The greater the distance from the fountain-head, the greater the chance that the stream will be polluted. On these considerations is founded the persuasion which has generally prevailed, that, in order to ascertain what was the doctrine taught by the Apostles, and what is the true interpretation of their writings, we ought to have recourse to the authority of those who lived nearest to their times." *Some account of the Writings and Opinions of Justin Martyr*, second ed. p. 2.

"Now whatever may be the case with other Protestant Churches, I see nothing in

Tertullian's reasoning [de Præsc. Hæret.] at variance with the maxims of the Church of England respecting the use of the Scriptures. Tertullian, according to the learned translator, appeals to Apostolic Tradition; to a rule of faith, not *originally* deduced from Scripture, but delivered by the Apostles orally to the Churches which they founded, and regularly transmitted from them to his own time. How, I would ask, is this appeal inconsistent with the principles of the Church of England, which declares *only* that holy Scripture contains all things necessary to salvation? respecting the source from which the rule of faith was *originally* deduced, our Church is silent. The framers of our Articles meant not to deny that the rule of faith might, independently of the Scriptures, have been faithfully transmitted in the Apostolic Churches *down to Tertullian's time*. What they meant to assert was, that the rule, so transmitted, contained no Article, which was not either expressed in Scripture, or might be proved by it; and that the peculiar doctrines, in support of which the Roman

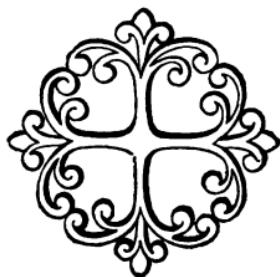
Catholics appealed to tradition, form no part of the Apostolic rule." *The Ecclesiastical History of the second and third centuries illustrated from the writings of Tertullian.* Second ed. p. 299. note.

" If we mistake not the signs of the times, the period is not far distant, when the whole controversy between the English and Romish Churches will be revived, and all the points in dispute again brought under review. Of these points none is more important than the question respecting Tradition; and it is, therefore, most essential, that they who stand forth as the defenders of the Church of England, should take a correct and rational view of the subject—the view, in short, which was taken by our Divines at the Reformation. Nothing was more remote from their intention than indiscriminately to condemn all Tradition. They knew, that in strictness of speech Scripture is Tradition, written Tradition. They knew, that, as far as external evidence is concerned, the Tradition preserved in the Church is the only ground on which the genuineness of the books of Scripture can be established. For

though we are not, upon the authority of the Church, bound to receive as Scripture any book, which contains internal evidence of its own spuriousness—such as discrepancies, contradictions of other portions of Scripture, idle fables, or precepts at variance with the great principles of morality—yet no internal evidence is sufficient to prove a book to be Scripture, of which the reception, by a portion at least of the Church, cannot be traced from the earliest period of its history to the present time. What our Reformers opposed, was the notion that men must, upon the mere authority of Tradition, receive, as necessary to salvation, doctrines not contained in Scripture. Against this notion in general, they urged the incredibility of the supposition, that the Apostles, when unfolding *in their writings* the principles of the Gospel, should have entirely omitted any doctrines essential to man's salvation. The whole tenor indeed of those writings, as well as of our Blessed Lord's discourses, runs counter to the supposition, that any truths of fundamental importance would be suffered long to

rest upon so precarious a foundation as that of oral Tradition. With respect to the particular doctrines, in defence of which the Roman Catholics appeal to Tradition, our Reformers contended, that some were directly at variance with Scripture; and that others, far from being supported by an unbroken chain of Tradition from the Apostolic age, were of very recent origin, and utterly unknown to the early Fathers. Such was the view of this important question taken by our Reformers. In this, as in other instances, they wisely adopted a middle course: they neither bowed submissively to the authority of Tradition, nor yet rejected it altogether. We in the present day must tread in their footsteps, and imitate their moderation, if we intend to combat our Roman Catholic adversaries with success. We must be careful, that, in our anxiety to avoid one extreme, we run not into the other, by adopting the extravagant language of those who, not content with ascribing a paramount authority to the written word on all points pertaining to eternal salvation, talk as if the Bible—and that too the Bible in

our English translation—were, independently of all external aids and evidence, sufficient to prove its own genuineness and inspiration, and to be its own interpreter.” *Ibid.* p. 299—304.



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